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## ARMILLA CATECHETIC.

## CHAIN of PRINCIPLES; <br> Or,

## An orderly concatenation of Theological

 Aphorifmes and Exercitation; Wherein,The Chief Heads of Cbriftian Religion are afferred and improved:

By

## JOHN ARROWSMITH, DD.

Late Mafter both of $S$ fob ns and Trinity- College fucceffively, and Regius Profeffor of Divinity in the Univerfity of Cambridge.
Publifhed fine his Death according to his own Manufcript allowed by Himself in his life time under his own hand.

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\text { Ecclesiastes } 12.9,10,11 .
$$

Becaufe the Preacher was wife, He fill taught the people Knowledge. Yea; He gave good heed, and fought out and feet in order many Proverbs. Tic Preacher fought to finds out acceptable words, and that which mos written was upright, even words of Truth. The words of the Wife are as goads and as nails faftened. by the Matters of the Affemblies, and given by one Paftor:

$$
C A M B R I D G E:
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## To the Reader.

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(20) T is the Profession of the Apoitte $T$ aud to the $C_{0}$ rintbians in regard of Himfelf; That as a wife Matter - ${ }^{\text {i Corr }}$, 10 . builder be bad laid the Foundation. Whereby he would fignifie and declare thus much unto them: That the laying of the Foundation is the work of a Master-build$e r$, as aldo that forme skill and midome is both required and /bern in the right laying of it.

This hath been Eminently the care of the Reverend and Learned eAuthour of there enfuing didcourses, who being fufficiently

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{ }^{*} 2 \text { fencible }
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## To the Reader.

fencible of the defect, as well as necefsity of a feted and wellgrounded knowledge in the Fundamentals of the Doctrine of Chrift; hath therefore with all diligence applied himfelf hereunto in this Treatife, which he hath left to the world.

Neither was this more fafonable for the Time then it was proper and fitting for the place, in which at firft it received its Beginning, being in One of the Schools of the Prophets, \& a Primcipal Seminary of Divines, S: Johns College in Cambridge. Where being at that time Matter (and having as yet no other publick impployment, which might take him up) he was willing to lay himfelf
forth

## To the Reader.

forth fo much the rather in this way of his Miniftery, by Catechetical Lectures in that Chappel on the Evenings of the Lords day. As Elifha when he came to fericho, 2 King...n. calting falt into thofe Jprings of water, for the preferving of all fa vourinefs and fruitfulness in them.

Now thefe Sermons of his he had drawn up (fo far as to the preacbing of them) into a complete Body of Divinity in thirty diftinct Apborifmes with their refpective Exercitations; being alfo the fum , and extract of moft of his former labours in the whole courfe of his miniftery; which He had intended (if God had permitted) to have fitted, and prepared for the prefs. But being prevented of

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## To the Reader:

this his purpose by a long and tedious fickne/s, and much weaknets growing upon him, and at lat by Death it Self; he finifhed onely the fe fix, which are now prefented to view; and authorized under his own hand for thole which he allowed of as his, Exclusively to any other befides: and committed them to our care alone for the management of the publifhing of them : which accordingly we have endeavoured to do with all fidelity.

The Book is not unfitly ftyled (and that by the Authour himfelf) a Chain of Principles. For fuch is the $\mathcal{J}$ (ature of the Truths propounded in it; as in order to other Points of Divinity, which

## To the Reader.

are founded upon them, fo likewife to the Life of a Chriftian, which is much regulated by them in the right impiovement of them. Every Article of Chriftian Religion hath fomewhat in it of Principle to a Gracious and Holy Converfation which it is carried and directed unto. Hence 1 Tim. 3. 16. It is faid, Great is the myftery of Godlinefs, God manifefted in ibe He/b doc. The Incarnation, $\mathrm{Paf}-$ fion, Refurrection, Afcenfion of Cbrift and the like they are all matters of Godline/s: becaufe that they tend to Godlinefs in the $\mathcal{N}$ ture and Difcovery of them, as alfo promote Godlinefs in the true Compliance and clofing with them.

It

## To the Reader.

It is called $A$ Cbain of Principles for fundry reafons likewife: Firft,From the Connexion, which they have one with another. For like as in a chain there are divers links joyned together, and thele in a mutual dependance \& concomitancy and fubordination; Even fo is it likewife with the Doctrines and Principles of Chriftian Religion. They are connexed, and knit fo together, as that there cannot be a denial of one of them : but more will confequently fall with it. Look as in things neceffary to be done, there is a dependance and connexion of Commands, fo that he, who breaketh one Law is interpreted to break all the reft, \& to be guilty of an Vniverfal tranfgrefsion;

## To the Reader.

grefsion, because he fins againft that General Authority, whereby all the reft were given; fo aldo in things neceffary to be beleeved; he that denieth One Article of faith which is offered to him by God to be received, denteth the Faith : Times. 8. it Self in the latitude of it: as finming againtt the General Veraci$t y$ of him that propounds it, and weakening all other Truths, which are dependent upon it. Though perhaps in fo doing, he may not always actually intend it.

Secondly, A Chain alfo for that Special Concord and Agreemont which it breedeth (and ought to breed) in thole that pro$\mathrm{fe}_{e} / \mathrm{s}$ it, notwithstanding all collferal and circumstantial differ-

## To the Reader.

 renes whatever. The Primciples of Chriftianity as they are united within themselves, fo they do marvelloufly unite thole who do really and cordially embrace2. Cor. 1,10 . them, and make them to /peak the fame thing that there be no divifions amongft them; But to be perfectly joyned together in the fame minds, and in the fame judgement: as the Apofle expreffeth it. From thence it cometh to pals, that there is fo much difunion in AffeEtion becaufe there is fo much diffraction in opinion. Whereas the Primitive Beleevers, whiles they were all of one Faith, they were answerably all of one heart and of
mpher.4.3. one foul; and fo preferring the unity of the spirit in the bond of peace.

Thirdly,

## To the Reader.

## Thirdly, A Chain alfo for the

 worth and dignity of it, Prov.1.9. They hall be an ornament of Grace unto thine bead, and Chains about thy neck. Perfons of Quality and Authority they are wont to wear their golden Chains adorned. It is the expression of Ezek, 6.1.1. Thrift to his Church, Cant.i.ro.Thy cheeks are comely with rows of jewels. Thy neck with chains of Gold. And again, Canticles 4.9. Thou haft ravifhed my heart, my faster, my spouse, thou haft ravished my heart with one of thine eyes, with one Chain of thy neck. This fyfteme and Body of Truth which is here in part commended unto us, is the precious and glorious

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{ }^{*}{ }_{2} \text { chain }
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## To the Reader.

chain upon the neck of the true Spoufe of Cbrift, which makes her ro look pleafingly, and amiably in the eyes of her Beloved, and diftinguifhes her from all falle and counterfeit lovers.

To all this we may finally add, what it is in the very work it felf, and the contrivances of it : wherein (not to anticipate the thoughts of others that fhall perufe it) foundnefs of judgement with elegancy of exprefsion; Sublimity of $\mathcal{J}$ (otion with fobriety of /pirit; Variety of reading with accuratenefs of compofure; Sweetnels of wit with favourinefs of beart, do feem to be linked together in fo rare, and happy a conjunction, as which makes this Chain of Principles.

## To the Reader.

ples to be a chain of Pearls. The Lord by his holy /pirit feet home the Truths in it upon the hearts of all thole who foal be made partakers of it. To bim be Glory in the Church by Grift $\mathcal{F}$ Jus throughout all ages world without end. Amen.

Cambridge,
Novemb. 2. 1659.

Thomas Horton. William Dillingham.
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# A Collection of the several Aphorifmes and Exercitations contained in the enfuing TREATISE. 

## APHORISME.I. Tag. 1.

Ma confluence of worldly accommodations, which are all vanity of vanities; but in the fruition of God in Thrift, who onely is the ftrength of our hearts, and our portion for ever.

## Exercitation 1.

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\text { Tag. } 2 .
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Pal. 144, end opened. Blefjedne $\beta$ rohat. Solomon scope in Ecclefiaftes. Why be files himfelf Coheleth His tefimony concorning the creatures. Their threefold transcendent vanity. Intellectual accomplifhments
plifhments brought under the fame cenfure? by reafon of the folly, enmity, anxiety, and infufficiencie that attend them. An apo= flrophic to the world.

## Exercitation 2.

## Pag. 20.

A glofs upon Pfalm 36.8. God in Chrift a foul-fatisfying object. The circular motion of humane jouls, and their onely ref. A threefold fulness of God and Chrift oppofite to the threefold vanity of the creas. tures.

## Exercitation 30

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\text { Pag. } 29 .
$$

Two conclufions from Pfalm 73.25, 26. The Pfalmifts cafe Stated. The fres quent complication of corporal and spiritual troubles. How God Strengtbeneth bis peoples bearts againft their bodily diftempers; bow under difcouragements of spirit. The fecret fupports of javing grace. What kinde of portion God is to the Saints. A congratulation of their bappinefs herein.

> Ex-

## Exercitation 40

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\text { Tag. } 43 .
$$

The firft inference grounded upon Irarah $55.1,2$. by way of invitation, backed with three encouragements to accept it, viz. The fulne/s of that Joul-fatisfaction which God giveth, the univerfality of its tender, and the freeness of its communication. The fecond by way of expostulation, and that both with world. lings and Saints. A conclusion by way of Soliloquy.

## Aphorisme. II.

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\text { Pay. } 6 .
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We are conducted, to the fruition of God in Thrift by Chriftian Religion, contained in the divine oracles of holy Scripture.

## Exercitation 1.

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\text { Tag. } 61 .
$$

The fafe conduct of Saints, fignified by the pillar in Exodus, performed by the conn. Joel
fl of God himself, the abridgement whereof we have in the doctrine of Christian Religion. How that tends to bleffednefs.

## Exercitation 2.

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\text { Tag. } 7^{20}
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The infufficiencie of other Religions for bringing men to the enjoyment of God infired from their inability to dijcover bis true worship. John 4.24. opened. God to be worry hipped in and through Chrift a leffon not taught in natures School. Faults in Ariftotles Ethicks.

## Exercitation 3.

Pay. 84.

Oracles of God vocal, or written. Books of Scripture fo called in five respects, viz. In regard of their declaring and foretelling, their being conjulted, prized and pereserved.

> ExERCITATion 4. Dag. 95.

How Scripture-Oracles far excel thofe of the heathen in point of perspicuity, of piety, of vera.
veracity, of duration, and of Authority. The divine authority of Scripture afferted by arguments. An inference from the whole Aphorijme.

> APHORISME III. Rag. 111.

Scripture-Oracles, fuppofing it fufficiently clear by the light of Nature, that there is a God, make a further difcovery of what he is in his Eff fence, Subfiftence and Attributes.

## Exercitation 1.

## Tag. 111.

1 Corinth. 15. 34. expounded. Opinion= nits compared to keepers and drunkards. Three obfervations from the end of the verge. What knowledge of God is unattainable in this life. What may be bad. The knowledge we have concerning God diftinguifhed into Natural, Literal, and Spiritual.

## Exercitation 2. <br> Pag. 120.

That there is a God, the prime diEtate of natural light ; deducible from mans looking backward to the creation, forward to the rewards and punifhments dispenfed after death, upward to the Angels above us, downvards to inferiour beings, within our felves to the compofition of our bodies, and dictates of our confciences, about us. to the various occurrences in the world.

> Exercitation 3. . Pag. 129.

Reafons three ways of difcovering God fall ghort of manifefting what be is. The exprefsion in Exod.3.14. moft comprehens. five. A brief expofition thereof. Satans impudence. Nature and art both unable to difcover the Trinity. What Scripture revealeth about it. Bafils memento. Julians impiety. Socinians branded. The three Perfons compared to thofe ibree wells in Genel. 26.

## Exercitation 4: Tag. 143.

Divine Attributes calling for transcendent reflect. They are fer down in the Saripure fo, as to curb our curiosity, to help our infirmity, to prevent our mi f apprehenfrons, and to raise our effeem of God. Siritual knowledge fuperadding to literal clearness of light, jpweetne/s of taft, Jenfe of intereft, and sincerity of obedience.

> APhorismeIV. Mag. 155.

Goodness and Greatness are Attributes fo comprehenfive, as to include a multitude of divine perfections.

## Exercitation r .

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\text { Dag. } 155 .
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God defcribed from goodness and greatness both without and within the Church. A lively portraiture of bis goodness in the feNeral branches thereof. Exod. 34. 6,7. Bowels of mercy implying inwardness and
tenderness, Our bowels of love to God, of compassion to brethren. Mercy not to be refueled by unbelief, nor abused by prefumprion.

## Exercitation 2.

## Tag. 169.

Grace what. From it faring Election, Re: demption, Tocation,Sanctification, or Salvation. A Caveat not to receive it in vain. It purgeth and cheereth. Gloffes upon Tit. 2.11,12. and 2 Theff.2.26,27.The exalstation of free grace exhorted to. LongSuffering not exercised towards evil Angels, but towards men of all forts. It leadetb to repentance; is valued by God, and mu/t not be freighted by us. $A$ dread. full example of goodness deßpifed.

## Exercitation 3.

## Tag. 181.

The bounty of God declared by bis benefits, viz. giving bis Son to free us from bell, bis Spirit to fit us for heaven, bis Angels to guard us on earth, large provifions in
the way, and full fatisfaction at our jour. neys end. John 3.16. James 1.5. and Pal. 24.1. Gloffed. Ifai. 25.6. Alluded to. Inferences from divine Bounty, bensficence to Saints; not dealing niggardly with God, exemplified in David, Paul, and Luther. Truth in God is without all mixture of the contrary. It appears in his making good of promises, and threatnings; teaching us what to perform and what to. expert.

## Exercitation 4.

## Tag. 201.

Keeping mercy for thoufands explained. Men exhorted to truft God with their poferity. Luthers laft Will and Testamont. Iniquity tranfgrefsion and fin oo bat. Six Scripture expressions felting out the pardon thereof. Gods goodness therein. Faith and repentance the may to it. Pardon in the Court of Heaven, and of ConScience. The equity and necessity of forgiving one another. We are to forgive as God for Cliffs lake forgiveth us, viz. beartily,
heartily, seedily, frequently, throughly. A twofold remembrance of injuries, in causelam er in vindictam.

Exercitation 5:
Pay. 223.
The latter claufes of Exod. 34.7. fo trannlated and expounded as to contain an eight branch of divine goodnets, viz. Clemency in correcting. Equity in vifiting iniquities of the fathers upon the children. Clemency in flopping at the third and fourth generation. A leffon for magiftrates. A Sech of our Queen Elizabeth. Gods proclamation in Excdus 34. Improved by Mopes in Sumbens 14.

## Exercitation 6.

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\text { Rag. } 234^{\circ}
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Job. 11. $7,8,9$. expounded of divine Greatness. Three reafons of that Expofision, with the refolution of a queftion about it. The height of Gods universal, unaccountable, omnipotent Sovereignty proved and improved.

Exercitation 7.

## Dag. 253.

The depth of Divine Omnifcience Seen in discerning the deep things of man, yea of Satan, yea of God. Our Nefcience di/covered and acknowledged. The longitude of Gods perfection fated. Eternity proper to bim. Not affumed by, or afcribed to men without blasphemy.

## Exercitation 8.

## Tag. 263.

Divine Immenfity fhadowed out by the breadth of the Sea. Divine Omniprefence cleared and vindicated. The propose= fol hereof as an antidote againgt finning in fecret. Five practical Corollafries from the greatness of God in genesal.

> APHORISME. V.
> Tag. 277.

The Goodnefs and Greatnefs of God are both abundantly manifested A
by

## Exercitation 4.

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\text { Tag. } 359^{\circ}
$$

Creation what. Pythagoras and Trifmegift. Hebr. 6.3. opened. ScriptureThilofophy. Ex nihilo nihil fit, bow true. Creature what. Gods goodness in works of creation, particularly in the framing of Adam. The consultation upon Which, pattern after which, parts of which be framed. Two bifories, one of a Prieft, the other of a Monk. The original of bows dy and foul improved.

## Exercitation $5 \cdot$

Tag. $3^{81}$.
The fame and other attributes of God declared from bis providential dippenfations, the interchangeablene/s whereof largely difcourfed of and applied from Ecclefiafter 7.14. A gloss upon Ifaiah chap. 10. 11. Chearfulnefs a duty in fix refeats; Croffes bow to be considered.

## APHORISM VI.

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\text { Tag. } 400 .
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Providence extends it felf, not onely to all created beings and to all huemane affairs, especially thole that concern the Church: but even to the fins of Angels and men.

## Exercitation t. Tag. 400.

Introduction concerning the contents of this Aphorifme. Providence over all created beings. Prefervation of men to be afcribed to God bimfelf, not to good men, yea not to good Angels, in whom heartfearching and patience wanting. Provedence reaching to humane affairs: Deconomical, Civil, Military, Moral and Ecclefiaftical. Anaftafius bis defign foustrate. Rome and our nation inftanced in. J. G. caftigated.

Exercitation 2.
Tag. 415.
Deuteron. 11. 12. opened. Gods care over A 3 .
the
the Church proved from the provifion be makes for inferiour creatures. From Ifrails conduct. From the experiments and acknowledgements of Saints in all ages. Experiments of the virgin Mary, Rochellers, Mufculus, acknowledgements of Jacob, David, Pfalmift, Auftin and Urfin. From Gods caufing things and acts of all forts to cooperate unto the good of the Saints. Ifaiah 27.2,3. ex= plained. The Church preferved from, in, and by dangers.

## Exercitation 30 Dag. 438.

Hard-beartednefs made up of unteachableness in the underftanding, untractablene/s in the will, unfaithfulness in the memory, unfenfiblenefs in the confcience, and unmoveableness in the affections. Metaphors to express it from the parts of mans body, fines and mettals, A oft beart. Miffchief, fearedness and virulency attendants of bardne/s. Gods concurring thereunto by way of privation, negation, permission,
mifsion, prefentation. Tradition to Satan. Delivering up to lufts and infliction.

## Exercitation 4. <br> $$
\text { Pag. } 4^{63} .
$$

Objections againft, and Corollaries from the foregoing propofitions. The least things provided for. Luthers admonition to Melancthon. Maximilians addrefs. Plinies unbelief. The TJalmifts fumble at the properity of the wicked. His recovery by confidering it was not full, was not to be final. The fuperintendency of Providence over military and civil affairs in particular. The Churches afflicti= ons. Promifes cautioned. Duty of cafting care upon God. He no authour of fin. The atteftation of this State, and of this wris ter.

## A

## CHAIN

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## THEOLOGICAL PRI承CIPLES, <br> Or,

An orderly concatenation of Aphorijmes and Exercitations, Wherein
The chief heads of Cbriftian Religion are aferted and improved.

APHORISME I.
Mans bleffednefs confifteth not in a confluence of wordly accommodations, which are all vanity of vanities; but in the fruition of God in Chrift, whe onely is the ftrength of our hearts \& our portion for ever.

Exer-

## Exercitation i.

Pfal. 144, end opened. Bleffednefs what. Solomons fcope in Ecclefiaftes. Why be files himfelf Cohelcth. His testimony concerning the creatures. Their threefold tranfcendent vanity. Intellectual accomplifhnservts brought under the fame cenfure, by reafon of the folly, enmity, anxiety and infufficiency that attend them. An apofrophe to the world.
§. 1. Hern is a cale, which hath long fince been determined by the Prophet David, who in Pfalm the hundred fourty fourth, after he had twice charged thofe, whom he calls frange children, with a mouth Jpeaking vanity, once in the eighth, and again in the eleventh verfe, Amyntin. Ge. goeth on to record (as good Interprewebrard. Ainfwortb. Fo. Baptift. Folingius in Pial. 144. ters ancient and modern do conceive) the fubftance of their vain talk in a way of boafting about their flourifhing condition in reference to thriving of children, Our fons, fay they, are as plants grown up in their youtb (not wifhing they might, as we reade it, but boafting

## A Chain of Principles.

boating they were ) our daughters as Exec. I. corner-ftones polished after the fimilitude of a palace; To plenty of provifion, Our garners are full affording all manner of fore; To increase and ufefulnefs of cattel, Our Sheep bring forth thousands and ten thousands in our fleets, Our oxen are prong to labour; To peace and tranquilCity of eftate, There is no breaking in, nor going out, no complaining in our fleets. Hereupon they applaud themfelves, and as placing their happines in fuch outward accommodations, fay, as it is in the former part of verie the fifteenth, Happy is the people that are in fuck a cafe. Bataurn diveWhich fence is extremely favoured, not cit heaciumbe only by the vulgar Latine, inferting Dixerunt, but alpo by the septuagint, who render it by inavesemus, both concurring to have it read, They pronounced the people bleffed that were in fuck a cafe. Then come in the lat words according to this interpretation, as the Pfalmifts refolution in the point, by way of Epanortbo $/$ is, or in exprefs contradiction

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\text { B } 2 \quad \text { rather }
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## 4

eA Chain of Principles.
Ash. 1. rather to fo gross a miftake, yea bleffed are the people which have the Lord for their God.
6. 2. There is one centre in which the defines of all men meet, however diftanced in the circumference; One port, for which they are all bound, although imbarked in feverall veffels, and affecting different winds to fail by. That centre and port is Bleffednefs, which may admit of this defcription. It is the acquiefcence of rational appetites in an object fo full of reall and dumable goodness, as to be able fully to fatisfie all their longings. The queftion debated in Ecclefiafles is, whether any thing under the fun be fuch an object. The Preacher refolves it in the negative, by realon of that univerfal vanity, which overfpreads the whole
Backs 1.8 . creation. Therefore it is, that the eye (as he telleth us) is not Satisfied with Jeeing, nor the ear witt hearing, becaufe there two fenfes of difcipline, when they have given their utmof intelli-

## A Chain of Principles.

gence, cannot prefent the foul of Exerc. 1. man, with any created accommodati= ons perfectly good without defect, and perpetually good without de. cay. Solomon was one that had both men and money at command, to atsift him in making difficult and coftly experiments; a wife beart able to dive into natures fecrets; a peaceable reign, in which he met with nothing to take him off from the work, or difturb him in it; ftrong inclinations and conftant endeavours to finde out the ut= moft of what could pofsibly be difcovered in any creature, yet he it is that concludes, upon triall, not upon bear- fay, or conjecture, Vanity of vani= Eccles 1.1 . ties, faith Coheleth, vanity of vanities, all is vanity.
6. 3. Cobeleth, which is the ftyle he gives himfelf in that Book, comes from a root, that fignifies to collect and gather, and, though it be of a feminine termination, is, for want of a common gender in the Hebrew B 3 tongue,

## A Chain of Principles.

Aph. 1. tongue, (as other words of the like form ) capable enough of a masculine conftruction. To him it may be thought agreeable upon four different notions, each whereof contributeth much validity to what he teftifies. Firft as a Preacher, who having gathered fundry arguments to convince the fans of men of the infufficiency of all things below God himfelf to render them happy, in that Difcourfe Speaks as to a Congregation; whereas in the Proverbs he had fooken as to one man, frequently ufing this compellation, My Jon. So Hierom, and Cajetan. Secondly as a writer, who had collected into a Synop is all the opinions of thole, who had been taken for wife men by their feverall followers concerning happinefs, confuting fuch as were erroneous. So Grotius. Thirdly as a Student, who had gathered much wife dome by obfervation and experience, which he there gives demonftration of. So Broughton. Laftly as a Penitent,

## A Chain of Principles.

who having by his grows idolatry and Exerc. 1 . other fins fallen from communion with the people of God, and being defirous to have his return ftand upon record, and to teftifie his repentance in that book, for the Churches fatisfaction gathers together many experiments of his own perfonal folly, and makes an humble confession of them: whereupon he was reftored, and again gathered into the bofome of the Church. So Cartwright and Junius. The witne/s ave fee is beyond exception.
9. 4. In his Teftimony, Vanity of vanities, vanity of vanities all is vanity, the Affection is repeated, as in Pharaohs dream, to thew its certainties; and the term of vanity doubled, partly to manifeft the tranfendency thereof, as the moot holy place was styled The Hoby of Holies, and the molt eminent Canticle The Song of Songs: and part= by to note the multiplicity, as Saris pure calleth that the Heaven of Fedwens, which, being higheft, contains

Aph.1. many heavens within its circumference. For there is in the creatures a threefold tranfcendent vanity; as may appear in that they are

Firft fo unprofitable, as to be burtfull withall. Upon this the Preacher feems to have had a fpeciall eye, becaufe after All is vanity, he fubjoyns imme-
Eccles 5. 3. diately What profit bath a man of all bis labour, which he bath taken under the fun? He hath done nothing but filled his hands as it were with air, who hath been toyling all his days to replenifh Eccles 5.16. his chefts with wealth: And what profit bath be that bath laboured for the wind? Juft fo much, and no more, then that
Seplimus
severus. Emperour got, who having run through various and great employments, made this open acknowledgement, Omnia fui, fed nibil profuit, I have been all things, but it hath advantaged me nothing at all. Neither are they fimply unprofitable, but this fore evil did Solomon fee under the fun, name=
Eccles 5.13 .1 ly , Riches kept for the owners thereof to

## A Cbain of Principles.

their burt. They often prove prejudici- Exerc. 1. all to the outward man, expofing it to danger. Who ever robbed a poor beggar, or begged a poor fool? more often to the inward: whence that of Agur, Give me not ricbes, but feed me with Porv. $30.8,9$. food convenient for me; left 1 be full, and deny thee, and fay who is the Lord? As if abundance made way for Atheifme in thofe that know not how to manage it. Plenty betrays many fouls to flavery. Which made the good Emperour Maximilian fecond of that name, when a mals of treafure was brought in, refufed to have it hoarded up, profefsing himfelf $A$ keeper of men, not of money, and fearing left by falling into love therewith he fhould ceafe to be a Sovereign Lord, and become a fervant to the mammon of unrighteoufnefs. 8. 5 . Secondly fo deceitfull as to Howinum n?:2 niun mihn demandala fi cufiolla; quitus fi femcl capiar illico è Rege fervus futurus fum. Beycrtheg. Chriftian. pag. 210. fruftrate expectation when mens hopes of advantage by them are at the highef. Let him that would rightly

## 10 <br> AChain of principles.

Aph. r. conceive of vanity ( faith a late $\mathrm{Ca}-$ D. Sanderf. prazlet., de Jurament. pas. 40. Jonah 2. 8. fuift ) imagine the Idea of a thing made up of nothing as the matter, and a lie as the form of it. Scripture fpeaks of lying vanities, and ufeth the terms deceitfull and vain as equipollent. FaProv. $3^{2 \cdot} 3^{\circ}$. vour (faith Bath/heba) is deceitfull, and virg. Eneidr.2, beauty is vain. The Poet interprets $V a$ carm. 80. nus by mendax; and in old Latine vas nare was the fame with fallere. The creatures are wont fhamefully to fruftrate mens hopes, and feldome or never make good to the enjoyer what they promifed to the expectant. Yea as Fonabs gourd (having done him no fervice in the night, when he needed it not) withered in the morning, when he hoped for moft benefit by it againft the enfuing heat of the day: lo the blefsings of this world frequently wither at fuch times as we looked to finde the moft frefhnefs in, and refrefhment from them. None but $\mathrm{Ha}_{\mathrm{a}}$ man was invited with the King to Queen Efthers banquet; this filled his

## A Cbain of Principles.

bladder with windy hopes, which Exerc.. ended foon after in his ruine.
8. 6. Thirdly fo inconftant and mutable as to be gone all on the fudden without giving their owners warning. That is laid to be vain which vanifheth. Man is like to Vani- Psim. 149. ty, his days are a foadow that paffeth away. Accordingly the two fons of the firtt man carried in their names a memorandum of what they and their pofterity were to expect. Cain fignifies poffefsion, Abel vanity: All the poffeffions of this world are of a vanifhing nature, and liable to a fpeedy decay;
 Pageants, which whileft they pleafe of ofencunturer us, pals away from us in a moment. poriductur, ,on Thofe we have here are running banquets, delicate, and ferved in with ftate, but foon over. How many doth fwife deftruction fnatch every day out of the arms of worldly felicity, and ftab to the heart at one blow! Behold Beltefhazzar in the midft of his

Aph. 1. cups and concubines fruck into a deadly trembling. Herod, when the people had newly invefted him with a Godhead prefently, ere it was well on, had it pulled over his ears, and became a prey to worms. The rich man in our Saviours parable invited himfelf to a feaft of delicacy, and talked of profperity laid up for many years; but that very night was his loul required of him to pay the reckoning.
9. 7. Thefe things duely weighed, I could not but be affected with that p. Dela fer's, gallant fpeech of a Chriftian writer, If nymbuar p . 85 . the fruition of all the world were to be fold, it would not be fo much worth as the labour of ones opening bis mouth onely to fay, I woill not buy it: Yet wondered lefs at it, when I remembred how much fome Mfior funt ow even heathen Philofophers have difad majo. 1 ge niks, quàm ut mancipium fim mercorporis. Sinec, epifl. 65. dained to think of fraping to themfelves an happinefs out of the worlds dunghill, how generoully they have profeffed their living above fuch ac-commodati-

## A Cbain of Principles.

commodations as it affords. I am re- Exerc. 1. ally greater (could Seneca fay) and born to far greater things then that I fhould become a flave to my outward man. For there are fome higher acquefts gloried in by more fublimed flefl and bloud, as much more conducing to bleffednefs, I mean intellectual accomplifhments of wifdome and learning. Yet, as when the enquiry was Where fhall wildome be found and Job 28.13, ic. wore is the place of underftanding? The depth faid it is not in me, and the jea faid it is not with me; So if the like queftion be put concerning Happine/s, worldly wifdome it felf muft return the like anfwer, and fay $I t$ is not in $m e$, by reafon of the folly, enmity, anxiety and infufficiency that attend it, fo as the Preacher might well determine even of it, This is aljo vanity. Eccles 2: 15 .
6. 8. I. Folly. The widdome of this 1 Cor 3.19. woorld is foolifhnefs with God. So the Apoftle, who fpeaking elfewhere of thofe who bore the name of molt $C_{3}$ know-

## 14 A Cbain of Principles.

Aph.1. knowing men, faith They became vain Room. 121,22 2. in their imaginations and their foolifh heart was darkned, profes sing themjelves wife, they became fools. With men indeed a little fcience may make a great fhew; but he onely is wife in Gods efteem who is wife to falvation. Give me a man as full of policy as was Acbitophel, of eloquence as Tertullus, of learning as the Athenians were in Pauls time; If with Achitophel he plot againft the people of God, with Tertullus have the poyfon of afps under his lips, with thofe Atbenians be wholly given to fuperftition; for all his policy, eloquence, and learning, one niay be bold to call him fool in Scripture-language. The learned Logician, whom Satan dayly deceiveth by his Jophiftry, and keeps from offering up to God reafonable fervice, is no better thena fool for all his skill: Nor the fubtle Arithmetician who hath not learned to number bis days that he might apply his heart to faving wiflome: Nor the cunning Oratour, who

## A Chain of Principles.

who although he be of fingular abili- Exerc. 1. ties in the art of perfwading men, is of Agrippa's temper himfef but almoft per= fowaded to be a Chriftian.
6. 9. II. Enmity. The wifame of the Rom.8.7. flefh is enmity againgt God. He that calleth it fo, found it to be fo indeed in his own experience; for $\mathcal{P}$ aul was no where more oppofed then in Greece the eye of Aas 17. v. 16 . the world, more derided then at Athens the eye of Greece. Whence it is that S . fames, not contenting himfelf with the epithets of earthly and Jenfuall, James 3.15. brands it alfo with the name of $\mathcal{D e}_{e}$ vilifh wifdome. What elfe was Matchievel but the Devils profeffour in politicks, as Arius, Socinus, and fuch like mafters of errour have been in Divinity? And of fuch Devilifh wifdome what other iffue can be expected but that it fhould leade men to the Devil sincterapientes from whom it came? where Bernard bying seeulu al/a leaves them faying, Suffer the obife men favizumes ter of this world to go wifely donon to bell. facender in in in6. 10. III. Anxiety. Wifdome is it irmum, De neither

Apor. 1. neither attained with eafe, as requiring much fudy which is a wearinefs to the flefh; neither doth it, when attained, adminifter eale, but the contrary rather : for when ftudy hath been midwife to knowledge, knowledge be= comes nurfe to grief. Let Solomon Speak; ${ }_{18}^{\text {Ercls.s. }: 17,} 1$ gave my beart to know wijdome, 1 perceived that this alfo is vexation of Jivirit. For in much widdome is much grief, and be that increafeth knowledge increajeth forrow. Many and dreadfull are the damps that feize upon fuch as dig deep in the mines of learning. Sharp wits like fharp knives do often cut their owners fingers. The deep reach of a prudent man makes him aggravate fuch evils as are already come upon him, by confidering every circum= ftance fo as to accent every fad confideration, and anticipate fuch as are yet to come, by galloping in his thoughts to meet them. Had not Achitophel been fo wife, as to forefee his inevitable ruine in the remote caules of it, when
Hufhai's

## A Chain of Principles.

Hufhais counfel was embraced, he Exert. I. would never have made fo much haft, as he did, to hang himfelf.
§. 11. Laftly Infufficiency to rentder men either holy or happy. For when the worldly-wife have dived into the bottome of Natures lea, they are able to bring up from thence in ftead of the le pearls of price, nothing but hands full of thels and gravell. Knowledge indeed and good parts managed by: grace are like the rod in Moles his hand wondersworkers; but turn to ferpents when they are catt upon the ground, and employed in promoting earthly defignes. Learning in religiours hearts like that gold in the Ifraelies ear-rings is a molt precious ornament: But if men pervert it to bare wicked ends, or begin to make an idol of it, as they did a golden calf of their ear-rings, it then becomes an abomination. Doubtles the fe later times, wherein fo many knowing men are of a filthy converfation, and have

D
joyned

Aph. 1. joyned feet of clay to their heads of gold, would have afforded good ftore of additional obfervations to him that wrote the famous book concerning corm Agsipis. the vanity of Sciences, which appeareth in nothing more then their inability to produce futable deportment in fuch as enjoy them; without which there can be no folid foundation laid for true happinefs.
6. 12. Wherefore bethink thy felf at length, $O$ deluded world, and write Jerem. 9.2.3. over all thy fchool-doors, Let not the wife manglory in bis wijdome; Over all thy court-gates, Let not the mighty man glory in bis might; Over all thy Exchanges and Banks, Let not the rich man glory in bis riches. Write upon thy look-ing-glaffes that of Bathb/heba, Favour is deceiffull and beauty is vain; Upon thy Mewes and Artillery-yards that of the
:3ll. 247. 5. Pfalmif, God delighteth not in the Arength of an borfe, be taketb not pleafure in the legs of a man; Upon thy Taverns, Innes, and Alehoufes, that of Solomon, Wine is

## A Cbain of Principles.

a mocker, ftrong drink is raging, and who- Exerc. i. foever is deceived thereby is not wife; Ulpon Prov:so.s. thy Magazines and Wardrobes, that of our Saviour, Lay not up for your. Jelves Marth E.os. treafures on earth, where moth and rust doth corrupt, 心w were theeves break through and fteal. Write upon thy Countinghoules that of Habakkuk, Wo to bim Habak 2.6. that increafetb that which is not bis, bow long? and to him that ladeth himjelf with thick clay. Thy Play=houles that of Paul, Lovers of pleafure more then lovers: Tim. 3 A. of God. Thy banquetting houfes, that of the fame holy Apoftle, Meats for the belly and the belly for meats, but God Phall 1 Cor.6.1 3: deftroy both them and it; Yea upon all thine Accommodations that of the Preacher, All is vanity and vexation of Eccles, $1,14$. Jpirit.

D 2 EXER-

A
gloss upon Pfalme 36.8. God in Chrift a foulSatisfying object. The circular motion of bumane fouls, and their onely rest. A threefold fulneß of God and Chrift opposite to the threefold vanity of the creatures.
9.1. TV Hat thall we then fay? Are the fons of men, in whom fuch strong defines and longings after bleffednefs are implanted left without all possible means of ats taining that in which rationall aperites may acquiefce? God forbid. They Dial. 36.7,8. Shall be abundantly fatisfied, with the fatnets of thy boule, and thou Shalt make them drink of the river of thy pleafures: fo $\mathcal{D} a-$ vil to God concerning fuch as put their cruft under the Shadow of his wings. Creature-comforts are but lean bleffings in comparifon, there is a fatness in Gods house, foch as /atisfies, and that abundantly. They afford but drops, Chrift a river of pleafures. Look as when an Army of men comes to drink

## A Cbain of Principles.

at a mighty river, a fordan, a Thames, Exerc. 2. they all go fatisfied away, none complaining of want, none envying another, becaufe there was water enough for them all: whereas had they come to a little brook there would not have been found enough to quench the thirft of every one. So here. The creatures are fmall brooks that have but a little water in them, yea broken cifterns that hold Jerem. 2.13. no water: No wonder if fouls return empty from them. But Chrift hath a river for his followers, able to give them all fatisfaction. We muft not expect more from a thing then the Creatour hath put into it. He never intended to put the virtue of foul-fatisfying into any mear creature, but hath referved to himfelf, Son and Spirit the contenting of firits as a principall part of divine prerogative. To fuch as expect it elfewhere, that perfon or thing they rely upon may fay as facob did to Rachel, Am I in Gods ftead ?

Gen.30 2.
9. 2. Certain it is that none can

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## A Chain of Principles.

Apr. 1.
Neque anim
frit besium bominem niff qi i fe cit bomb. nom Deus. Aug. exist. 52.
make our fouls happy but God who made them, nor any give fatisfaction to them but Chrift who gave fatisfacation for them. They were fafhioned at fief according to the image of God, and nothing floret of him who is $\mathrm{ft}=$ led the brightness of bis Fathers glory, and Ad imisinem Da fact an:ma ration.lles ceteris omn'bus occuppri po:eit, repieri non po. tefl. Bernard. Sperm. de boni delerend.

## A Cbain of Principles.

point from whence they iffued, which Exerc. 2. is the bofome of God himfelf. Fifhes are faid to vifit the place of their fpawning yearly, as finding it moft commodious for them; and fick patients are ufually fent by phyficians to their native foil, for the fucking in of that air from which their firft breath was received. Heaven is the place where fouls were produced; the fpirit of man was at firft breathed in by the Fatber of fpirits, and cannot acquiefce till he be enjoyed, and heaven in him.
§. 3. Witnefs was born to this truth by the Amen, the faithfull and true witnefs, when fpeaking of thofe whom the Father had given him, he uttered that remarkable affertion, This John 17.3 . is life eternall that they may know thee, and Jefus Chrift wobom thou baft fent. Alfo when he made his followers that promife of reft, Come unto me all ye that la- Mauth, 11.2s, bour, and are beavy laden, and $J$ will give youief. Take my yoke upon you, \&c. and

Aph. I. ye foal finder reft to your fouls. God would not reit from his works of creation till man was framed: Man cannot reft from his longing defires of indigence till God be enjoyed. Now fince the fall God is not to be enjoyed but in and through a Mediatour : Therefore when any man clofeth with Thrift, and not till then, he may fay with the Pfal= miff, Return unto thy reft, 0 my foul, for the Lord bath dealt bountifully with thee. That which the King of Saints teftifred will be moot readily attefted by all his loyal fubjects. Enquire of foch as are yet militant upon earth, wherein their happiness confifts, the anfwer
1 John r . . will be in their having fellow/ hip with the Father, and with bis Son Jefus Cbri/t. Let thole who are triumphant be asked what it is that renders their heaven $\mathrm{fo}_{0}$ glorious, their glory fo incomprehenfible, ye fhall have no other account but this, it is because they have now attained a complete fruition of that alfufficient, alfatisfying, ever-bleffed

## A Cbain of Principles.

and ever-blersing object God in Chrift. Exerc. 2. 6. 4. Nor can it eafily be denied by fuch as confider that in this object there is found a tbreefold fulnefs, oppofite to the threefold vanity in the creatures, which I difcourfed of before. Firft a fulnels of utility oppolite to their unprofitablenefs. Infinite goodneis extends it Celf to all cafes and exigents without being limited to particulars, as created bonity is. Hence in the Scripture God and Christ are compared to things moft extenfive in their ufe, and of moft univerfall concernment. Philofophers look at the Sun as an univerfal caule: Chrift is called the Sun of Malac. 4. s: righteoufness by the Prophet; and The Pral. 84.si: Lord God, faith the Pfalmift, is a Sun and fhield. In a Tree the root beareth the branches, and the branches fruit. Chrift is both root and branch. A root in Ifaiah, In that day fhall there be a root Iia. r1. ro. of Feffe, which fhall ftand for an enjizn of the people; to it Jhall the Gentiles Jeek, and bis reft thall be glorious. A branch in E Zecha-

## 26 A Cbain of Principles.

Aph. 1. Zechariah, Behold 1 will bring forth my $\mathrm{z}=\mathrm{at} .3 .8$. Servant the Branch. In a building the foundation and corner-ftone are moft confiderable in point of ufe. Chrift is
1a. 28,16. both. Thus faith the Lord God, behold I lay in Sion for a foundation a fone, a tried ftone, a pretious corner-fione, a fure foundation. In military affairs what more ufefull for offence then the fword, for defence then the flield? The Lord is
Deut. 33. 29. both. Happy art thou 0 Ifrael wobo is like unto thee 0 people? faved by the Lord the bibield of thy belp, and who is the fword of thine excellency. In civill commerce money is of moft generall ufe for the acquiring of what men need, of which Ecries 10.19. Solomon therefore faith It anjwereth all nummis prafentib is opta, of v $\boldsymbol{n}$, claufum polisidet arca Fovem. Perron. Arbir. things (whence it is that worldlings look at a full cheft as having a kinde of Deity in it,able to grant them whatfoever their hearts defire ) of God in Chrift it is moft true. He onely can anfwer all the defires, all the necefsities of his people; and is accordingly faid to be their filver and gold as funius ren-

## A Chain of Principles.

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dens the place in 706 . To him a foul Exerc. 2. may not onely fay as Thomas did, My Job. 22.25. Lord and my God, but as another, Deus suss leatifilimenus or omnia, My God and my all.
4. 5. Secondly a fulnefs of truth and faithfulness oppofite to their deceit. The creatures do not, cannot perform whatfoever they promife, but are like deceitfull brooks, frustrating the thirty travellers expectation. We reade of Semiramis that the caufed this Motto to be engraven upon her tomb, If any King gland in need of money, let him break open this monument. Darius, having perufed the infcription, ranfacks the lepulchre, finds nothing within, but another writing to this effect, Had /t thou not been unfatiably covetous, thou wouldeft never have invaded a monument of the dead. Such are all the things of this world. They delude us with many a promifing Motto, as if they would give us hearts eave, but when we come to look within, inftead of contentmont, afford us nothing but conviction

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\mathrm{E}_{2}
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28

## A Cbain of Principles.

Aph.1. of our folly in expecting fatisfastion from them. With God it is otherwife.
Hcb. 0.02 . He is fuitbfull that promifed, faith the $\mathrm{A}=$ : Thefis s.24. poftle; And again, Faithfull is be that calleth jou, who alla will do it. I am the John 14.6. way, faith Chrift of himfelf, the truth and the life. In him beleevers finde not lefs, but more then ever they looked for; and when they come to enjoy him completely are enforced to cry out, as a Kings 10.7 . the Queen of Sheba did, The half was not told me.
6. 6. Thirdly a fulnefs of unchangablenefs oppofite to their inconftancy. Ma'ac.3.6. This God challengeth to himfelf, Iam the Lord, I change not ; And Jefus Chrift is faid to be the fame yefterday, and to day, and for ever. Another Apoftle, fpeaking James 1. 17. of the father of lights, from nhom defcends every good and perfect gift, (therein al-

Heinfius in L.cumb. luding, as Heinfius conceives, to the High Preift his Urim and Thummim, that is lights and perfections; to Urim in thefe words father of lights, to Thummim in there Perfect gift) tells

## A Chain of Principles.

us that with him is novariablenefs nei- Exerc. $3 \cdot$ ther thadon of turning. The metaphor is Tegnis amoxxithought by fome to be borrowed from $\begin{gathered}\text { aopereus in lo: }\end{gathered}$ the art of painting, wherein pictures are firft rudely fhadowed; then drawn to the life. In the creatures we finde a full drawght and lively pourtraiture of mutability; but not fo much as the rudiments of a draught, as the leaft line or Shadow of it in God and Chrift.

## Exercitation 3.

Two conclufions from Pfalm 73.25,26. The Pfalmifts cafe ftated. The frequent complications of corporal and Piritual troubles. How God ftrengtheneth bis peoples bearts against their bodily-difempers; how under difoouragements of Spirit. The fecret fupports of faving grace. What kinde of portion God is to the Saints. A congratulation of their bappinefs berein.
6. I. TRom that patheticall paffage in one of che P falms, Whom have Palm. 73 . I in beaven but thee? and there is none up. ${ }^{25,250}$ on earth that I defire befides thee. My flefo and my beart faileth; but God is the firength

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\mathrm{E}_{3} \text { of }
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## A Chain of Principles.

Aph. 1. of my heart, and $m y$ portion for ever. there two conclusions may be railed.

1. There is no perfon or thing in heaven or earth fort of God in Chrift to be looked upon and defired as our utmoft good.
2. The fruition of God in Chit is able to make and to continue a man happy even in the midft of utmoft extremity.
The former I have treated of in the foregoing exercitation, intending to handle the latter in this. That I account an utmoft extremity as to kinde, (though as to degrees it may be either more intenfe or more remifs ) when there is a complication of fufferings both in body and minder at once. Such was the Pfalmifts cafe here. It is not flefh alone, or heart alone, but my flesh and $m y$ heart, in conjunction, both failed bim at one and the fame time. Such is the fympathy of foul and body, that when it fares ill with one, the other commonly is difturbed. If the foul be

## A Cbain of Trinciples.

in an agony, the body languifheth. Exerc. 3 . Satans buffeting Paul with blafphemous thoughts, as fome conceive, proved a thorn to bis fle $h$. On the other 2 C . r .12 .7 . fide, if the outward man be torment $=$ oraponout ed, the inward is wont to be difmaied, even to failing of heart. The Stoicks indeed, thole magnificent boafters, talk of an Apathie, and Plutarch tells us that Agefilaus, when he lay fick of the gout, and Carneades, who came to vifit him, obferving what pains he conflicted with, was about to leave him as one not in cafe to be fpokent to, bad him ftay, and pointing at once to his own feet and to his heart faid, Nothing Mane Carneacomes from thence lither; as if his minde were no whit difquieted for all the illinc: bac perfufferings of his flefl. But far better men then any of them have born witnefs to the contrary. Our flefh bad no $=$ Cor.7.5. reft, but we were troubled on every fide; without were fightings, within were fears. So Paul. David in one of his Pfalms thus, $O$ Lord beal me, for my bones are Páa.6, 2, 3. vexed;

Apor. 1. vexed; my foul alpo is fore vexed. In anPara. 387.8. other thus, There is no foundne/s in my flefh; 1 an feeble and pore broken, I have roared by reafon of the difquietnefs of my heart.
6. 2. But as when Peter walking upon the waves, and perceiving how boifterous the winds were, began to fink, Jefus immediately ftretched forth his hand and caught him : So when the Pfalmifts flefh and heart failed, God even then was the ftrength of his heart; according to the Original The rock of it. Rocks are not more fortifying to Cities and Caftles built upon them, then God is to his peoples hearts. A fincere beleevers foul is therefore afMatch 7.25. fimilated by our Saviour to an Houle founded upon a rock; which was every way affaulted, in the roof by rain defending upon that, in the foundation by flouds wafting upon it, in the walls by winds bluftering againft them; and yet flood becaufe it was ftrong, was ftrong because founded on a rock.

## A Chairi of Principles.

Such a rock is our God, and that even Exerc. 3. in fuch a cafe as hath been defcribed.
6. 3. Hezechial whom God had ${ }^{\text {I.a. } 3^{8,1} \text { r. }}$ chofen to life, was fick unto death. Lazarus whom Jefus loved, fickned John Ir. 3. and died. Timothy had his often infir-1 Tim.5.23. mities. The Pralmifts flefh failed him, or, to Speak in Pauls phrafe, his out ${ }_{2}$ Cor. ${ }_{16}{ }^{6}$. ward man perifhed; yet God mean= while was the rock and ftrength of his fick fervants heart. Firft by pre= ferving therein an expectation of fuch fruit as faints ufe to reap from fuch tryals. Fruit which relates partly to fin and partly to grace. To fin by way of cure. Difeafes when fanctified drain the inward as well as the outward man, and help to fpend out the bad humours of both. Sicknefs (faith Ifidore ) woundeth the flefh, but healeth Adverfa corpoo the minde; is the bodies malady, but anime redia fune
 weaknefs kills the itch of worldlinefs. mint murat. Let pleafure open all her fhops, and de Suram. prefent a fick man with her choiceft

## A Cbain of Principles.

Aph i. rarities: Let Mammon bring forth all his bags and gingle them in his ears; produce all his Crowns, Sceprres, Mitres, and lay them at his feet, how ready will he be to cry our, Away with them. Behold I am at the point to G:n.2Y:32. $\quad$ die (as EJau once reafoned) and what can thefe vanities profit me? The like may be faid of felf:confidence and pride which are alfo frequently antidoted by difeafes. A fecciall end (as Elibu tells 706 ) which God aims at in Job 33.27 . his chaftening with pain is to bide pride from man, that is, to remove it, as what we hide is removed out of fight. Ab. Sculteuss
3dra Concion. Chriftian Emperour, one of the Ferin Izaix cap.9. dinands, when his Chaplain Matthias $\underset{\substack{\text { Page. } 1: 7 \\ \text { age Invilitif:- } \\ \text { In }}}{\text { - }}$ ittardus came to vifit him as he lay fmi titulum agnofie e nolebat, ora. upon his death-bed, and according to the mode of the Court fyled him moft Invincible Emperour, finding himfelf overcome with Gicknefs, would not admit of that compellation, but char= ged him not to ufe it more: whereupon the Chaplain made his next ad-

## A Chain of Principles.

dress on this wile, Go to dear brother Fer-Exerc. $3^{\circ}$ dinand, endure bardfhip as a good fouldier of Fefus Thrift.
6. 4. Next to Grace, in point of growth. The rife of grace is fometimes occafioned by a fore difeafe. Beza tells mubursife us of himfelf, that God was pleased to verve fanitatis lay the foundation of his spiritual Evita patio. health in a violent ficknefs which befell him at Paris. The growth of grace is always promoted when God makes ufe of this means. It is not more ufual with children to shot up in length, then with Chriftians to wax taller in grace in or after a ficknefs. See it exemplified in the famous Proteftant Divines: Olevian fid upon his deathbed, In this difeafe I have learned to know Mel. Adam. in aright what fin, and what the majefy of vitis Germ. God is. Rollock upon his, I am not ashamed Idem in vitis to profefs that I never reached to fo high a fag. 189. pitch in the knowledge of God, as I have attained in this fickne/s. Rivet upon his, In the Space of ten days since I kept my bed, 1 have learned more, and made greater proDauberi Prat. funeb. in exceffum Andrew Rivets F $2 \mathrm{gre} / \mathrm{s}$

Aph.1. greps in Divinity, then in the whole courre of $m y$ life before.
6. 5. Secondly by infufing and exciting a principle of Chriftian patience, which is therefore able to dupport and ftrengthen the heart when Philofophical Stoical patience cannot do it; because it Pelf is ftrengthened from fuch divine Topicks, as Philofoshy knows but little, if any thing, of. I fall inftance in two, The pains of hell deferved by us, and the pains of Chrift endured for us. Well may the confideration of Hell-torments due to us all, as being by nature children of wrath, conduce to the working of pathence in us under the le petty fufferings in comparifon. For what are there rods to thole fcorpions? A feaver to thole everlafting burnings: The fine or gout to that fire and brimftone? A fick-bed to Hell, where the fit never Mask 9.44. goeth off, the fire never goth out, the worm never dyeth? So alpo when upon our beds of ficknefs we think of that gar-

## A Chain of Principles.

den wherein Chrift lay proftrate upon Exec. 3. the ground, in our fits of his Agony, in our feats of his water and bloud; the confideration of his torments, and of our intereft in them, may well mitigate the fence of our prefent fufferings, if not wholly fallow them up, as Aaron rod devoured thole of the magicians. Art thou afflicted with fore pain in this or that part? He had hardly any member free. Are thy Spirits feeble and faint? His very foul was ex-Matth.26.38: ceedingly forrowfull even unto death. Doff thou cry My God, my God, why haft thou afflicted me? Jefus cryed with a loud voice, My God, my God, why haft thou March. 27.46. forsaken me?
6. 6. Yea but how manifeft foever it be that when the Ale $/ h$ faileth the heart may be ftrengthened, how the heart it Self Should fail and yet be ftrengthened is not fo evident. I am therefore to make it appear in the next place; that there two claufes, My heart faileth, and God is the ftrength of my heart, may bork


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Aph. r. be verified at once without a paradox in different refpects. By reafon of remainders of unbelief in the moft regenerate on this fide heaven, when Sa tans temptations fhall ftrike in with their corruptions, holy men may be induced in a fit of dejection becaufe the Lord hath caft them down, to conceive and fay he hath caft them off. David once

P\{2l.27.13. faid, I had fainted, unlefs I had beleeved to fee the goodnefs of the Lord in the land of the living. Such fainting flows from not beleeving; fuch unbelief is much fomented by not confidering that (as no outward blefsing is good enough to be a figne of eternal Election, feeing God often filleth their bellies with hid treafure, who treafure up to themfelves wrath againft the day of wrath, fo ) no temporall affliction is bad enough to be an evidence of Reprobation; feeing the deareft fon of Gods
Tra. 53.3 : love was a man of forrows, and acquainted with grief. Yet may the fame heart at the fame time be ftrengthened from another

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another cause, namely God, who ea- Exerc. 3 . fill can, and ufually doth fupply fuch effectual grace as is able to keep the head above water, when the reft of the body is under it, able to preferve the Spouse in a posture of leaning upon her Cans.e.s. beloved in a wilderness; to make one with Abraham believe in hope again/t Ron. 4,18 . hope, and fay with Job, Though l be kill Job ${ }_{3} 3.15 \cdot$ me, yet will I truft in him. Faith can Cupport when Nature fhrinks; call God father when he frowns; and make forme difcovery of a fun through the darkeft cloud. When it fees no light it may feel forme influence, when it cannot clove with a promise, it may lay hold upon an attribute, and be ready to make this profession, "Though both "my flefh and my heart fail, yet di= " vine compafsions fail not. Though "I can hardly difcern at present either "fun, or moon or ftars, yet will I cant " anchor in the dark, and ride it out "till the day break. Time was when
 added

## A Cbain of Principles.

Aph. 1. added with the fame breath, yet will 1 look again toward thy boly temple; and prefently after, when my foul fainted witbin me, I remembred the Lord, \&c. 6. 7. The connexion of thefe words 2nuanempue me in the pfalm My beart faileth, but God is angufice corporis aut anime urunt, Т $\boldsymbol{T}$ meo arime es robur, dum te aternam mihi bereditatem fore $\int$ pero. Simmius in Pal. 73. the ftrength of my beart, and my portion for ever, may feem to imply fome fuch thing; to wit that in times of languifhment, God affords a ftrengthening fupport in fecret by encouraging a beleever to wait upon himfelf as his portion for ever, notwithftanding all his fufferings for the prefent. There can be no better, or more fovereign cordiall then this, if we confider the futablenefs, and fufficiency of God to this purpofe. In the choice of a portion as of a wife, fitnefs is chiefly to be regarded; fhe is a wife indeed, who is a meet belp, that a portion indeed, which is futable to the foul of man. God onely is fo. For the foul is a Jpirituall and immortall fubftance, therefore to her worldly accommodations are

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unfitable, becaufe they are, mof of Exerc. 3 . them corporeall, All of them temporall. But God who is a Spirit, and who onely John 4.240 bath immortality, fits her exactly in both refpects. The uncreated Spirit becomes a portion for ever to this his everlafting ${ }^{\text {I Tim.6.6. } 6 .}$ creature. As for fufficiency, the fouls appetite is too valt for any creatures to fill up the meafure of its capacity: but when the hath once pitched upon God felf-fufficient in his being, all-Jufficient in his communications, the then hath enough, and is ready to profels with David, The Lord is the portion of pia'. 6.56. mine inberitance and of my cup: the lines are fallen unto me in pleafant places, yea I bave a goodly beritage. Indeed what can one wifh in an heritage that is not to be found in God? Would we have large poffefsions? He is immenfity. A fure eftate? He is immutability. A long term of continuance? He is E ternity it felf. I thall therefore fhut up this with a ferious congratulation to. the Saints, and an high applaufe of

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Aph. 1. their bleffednefs. Happy, thrice hapRef il ooteft ce by you, dearly beloved in the Lord, jus efficitur fuss conitior ceilju: or bierce las eyes cits.intur ع $\|_{j} \mid \in i_{i} \int_{2}$ Divanitas? P.cfer de vi t. concompleat. lib. 2. cap. 16. becaule when thole men of the world which have their portion in this life, as Davil Peaks, part with theirs (as they mut all do at death, if not before) you are led to a fuller fruition of your portion. Theirs at the belt is but forme good blessing of God, that will in time be taken from them; yours is the good God himfelf, bleffed and blefsing you for ever. He is fo at prefent, and he will be fo to all eternity; A portion of which you can never be plundered, Impoverifhed you may be, but not undone; difcouraged, but not disinherited. Your flefh perhaps, yea and your hearts too may fail, but God will be the frength of your hearts, and your portion for ever. I thall add no more, but onely remind you of what is written in the hundred
Pal: 145.5. fourty and fixth Palm, Happy is be that hath the God of Jacob for his help, whafe hope is in the Lord bis God.

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Exerc. 4.
The firf Inference grounded upon Ifaiah 55.1, 2. by way of invitation, backed with three encouragements to accept it, viz. The fulwe $\beta$ of that Joul- -atisfaction which God giveth, the univerfality of its tender, and the freeneß of its communication. The fecond by way of expoftulation, and that both with worldlings and jaints. A conchufion by way of foliloquy.
6.1. N the fynagogues of old upon the eighth day of the Feaft of Tabernacles, called by the Jews Hofanna Rabbab the great Hofanna, and by the Evangelift, The laft day, the great day of Jor 7.37 : the feaf four portions of Scripture vid. Ludov, de the fealt, four portions of Scripture Dieu in lce. were wont to be read. viz. The clofe of the fifth book of Mofes, called Deuteronomy, the laft words of the Prophet Malachy, the beginning of fofhua, and that paffage concerning Solomons rifing up from his knees after his prayer, and blefsing the people with a loud voice in the eighth chapter of the firft book of Kings. Then did Jefus, who was the end of the Law and the Prophets,

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Aph. 1. the true folhua and Solomon ftand up John $7.3^{8 .}$ faying, If any man thirst, let him come unto me and drink. He that beleeveth on me, as the Scripture bath faid, out of bis belly Shall flow rivers of living water. But why did he then freak of waters? TheAnnot, in kc. mellius giveth this account of that out of the Talmud. The Jews, faith he, upon that day unfed with much folemnity and joy to fetch water from the river Siloab to the Temple, where being delivered to the Priefts, it was by them poured upon the altar, the people in the mean time flinging out of Ifaiah,
12123.

12 $55.3,20$ With joy foal ye draw water out of the wells: of Salvation. Our Saviour therefore to take them off from this needles, if not fuperftitious practife, telleth them of other and better waters, which they were to have of him, according to what he had elfewhere faid by the miniftery of the fame Prophet in the fe molt emphatical words, Ho every one that thirfteth come ye to the waters; and be that bath no money, Come ye, buy and eat;

## A Chain of Principles.

yea Come; buy wine and milk without mos Exec. 4. ney and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which fat isfieth not? Words that, befides an intimation of the forementioned truths concerning the creatures inability, and the fufficiency of God in Chrift to fatisfie fouls, clearly hold forth a double improvement thereof, one by way of invitation, the other by way of expostulation.

夕. 2. The Invitation is feet on with vehemence and importunity, Ho come, but as not content with that, he doubleth it, yea Come ye, and tripleth it, yea Come. Not Come and look on, or Come and cheapen, but Come and buy, buy and eat. They may be rationally' faid to Come who frequent the Ordinance, wherein Chrift is ufually to be found; They to buy, who part with fomewhat, are at forme coff and pains in purfuit of him; They ito eat, who feed on him by a lively faith. CarelIef wretches will not fo much as

Aph. 1. vouchsafe to Come, by reafon of their oxen, or farms, or forme other impediment, the Lord muff have them excufed. Formal profeffours Come indeed, but refufe to Buy, will lay out no ferrous endeavours in fearching the Scriptures and their own deceitfull hearts, but are merely faperficial in fuck undertakings. Termporary believers (whole hearts are really, though not favingly wrought upon) Sem to have bought, yet do not eat, for want of that fpirit of faith, which ingrafts men into Chrift, and makes them as truly one with him as the body is with the meat it feeds upon. Want we encouragements to acsept of this invitation? The place it felf prefents us with three.
6. 3. One from the fulnefs of that fatisfaction which is here tendered under the metaphors of water, wine, milk, and bread: the lat whereof is implied partly in thole terms of oppofition, For that which is not bread, as if he had

## A Chain of Principles.

Paid, ye might have had that of me Exec. 4. which is bread indeed, partly in the verb Eat, which cannot fo properly be applied to any commodity here mentioned, water, wine, and milk being liquids, as to bread. Now there is formewhat in Christ to answer each of the fe. Hisflegh is bread, bis blond is wine, his John 6.5 r. Spirit is waters, his doctrine is milk. Math. 26.28 , But becaufe I conceive the Holy Goff Join $7.38,39$. in this place doth not fo much intend a parallel of there, as a declaration of that Sufficiency which is to be found in Shrift and his benefits for raving to the utmoft of all thole that fall come unto God by him; I fall onely pitch upon that confideration, and by ads ding unto this a like place in the Rovelation, briefly demonstrate from them both how all-fufficient a Saviour he is. This in IJaiab holds forth formewhat proper to every fort of true be, levers. Milk for babes, water for foch vinum Lat as are young and hot, wine for the aged, frenum. bread for all. The other is that of

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Aph.1. Chrift to the Angel of the Church of Rev. 3.18. Ladicea, 1 counjel thee to buy of me gold tried in the fire that thou maif be rich, and wbite raiment that thou mail be clothed and tbat the fhame of thy nakednels do not appear, and anoint thine eyes with eye-falve that thou mait fee, where he commends his gold for fuch as is tried in thefife, his raiment for fuch as will take away flame, and his eye-falve for a feccial vertue to make the blinde fee. Take them together, and there is in them enough to fupply out principal defects, viz. unbelief in the beart for which there is here gold tried in the fire, wheres by we may probably underftand the grace of faith, concerning which we
1 Per.1.7. read in Peter, That the tryal of your faith, being much more pretious then of gold that peri|heth, though it be tried with fire, might be found unto praie. And unboline/s in the life, for which there is the white raiment, if by it we underfand inherent righteoufnefs, according to that in the Rev., 9.8 . Apocalypfe, To ber was granted that phe

## A Chain of Principles.

fhould be arraied in fine linen, clean and Exere. 4. white, for the fine linen is the righteouluess of the faints. Lastly Ignorance in the minde, for which there is his Eye-falve to remove it, according to the Apoftles prayer for his Ephefians, that God would give them the Spirit of wifdome $E_{18}$ his it, $\mathrm{s}^{-1}$ : and revelation, the eyes of their understanding being enlightened \&c.
6. 4. A fecond encouragement is from the univerfality of this offer. $H_{0}$ every one that thirfteth come; fo he do but thirft he fall be welcome, how unworthy foever he may be in other refpects. He will give grace to the tharfly, who enables them to thirft after grace. Thrift is far from turning fuch perfons away; yea but for fuch he would have no cuftomers in the world; his commodities muff lie by him dead for want of vent; feeing others will not take them off, but leave them fill upon his hand, as things in which they fee no need, have no efteem of. This let all men know for certain, that fuch as H thirft

Aph. 1. thirft fo as to come, come fo as to buy, buy fo as to eat, will never have caufe to repent of their bargain. I have lomewhere read of a great Commander, who being extremely tormented with thief, fold himfelf and his Army into enemies hands for a draught of cold water; which when he had drunk he repented and fid. Ob quantum ob quant. filum! Hood very little is that for which 1 have parted with fo very much! Belecvers may take up the like words, but in a far different fence: O how much grace, how much happiness have I got for a little thirfting, a little trufting in Jefus Thrift!
6. 5. A third from the freeness of communication, amply declared in this claufe, Come, buy pine and milk without money and without price. In the place hitherto infifted upon, the word money occurs thrice, twice in the firft verfe and once in the fecond, but not in the fame fignification. In the firft it is clearly interpreted by price and
fignifies

## A Chain of Principles.

fignifies merit; They are faid to have Exerc. 4. no money, who being confcious to themfelves of their having nothing of their own to anfwer divine juftice with, to fetch them in pardon, peace and righteoufnefs, wholly difclaim all felf-fufficiency, and come unto Chrift as to one that expects not to receive but to be received; looks for little or nothing from us but that we be nothing in our felves, defirous to have all from him, and to partake of his fulnefs grace for grace. In the fecond it is expounded by labour, and denotes induftry. Men are faid to fpend money for that, which they lay out their pains about. Money anfiwers all, faith the Eccess ro,r9. Preacher: The Heathens have a pro- Di. nide ioves verb which afcribes as much to labour. We fay not with them, that God fells his benefits to us for our pains; but this we acknowledge, he giveth them fo as to require our induftry about them. Yet is not this any prejudice to the freenels of his grace, or

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Aph.t. any contradiction to that claufe $\operatorname{Buy}$ without money and without price, becaule our labour can no way merit his bleffings. As when a Schoolmafter teacheth a boy gratis, the youth cannot poffibly attain to learning unlefs he be induftrious, and take pains at his book; but it doth not therefore ceafe to be free on the teachers part, becaufe the learners pains are required. So it is here.

Yet fome in all ages have been fo vain as to dream of bringing their money with them whenever they come; I mean that, which if not in it felf, yet in their opinion feems to deferve what they come for. So the Pharifees of old, and the Papifts of late. Info-

Emptio ef difpogitio libcri ab:b7ii.

Eriviur pretio nem condigno, fed camisto. much as Cornelius àlapide in his comment upon this very place, which maketh altogether for the contrary doctrine, countenanceth the popifh tenents of free-will and merit of congruity. So Elephants, they fay, are wont before they drink to bemud the

## A Chain of Principles.

water, which, if it were fuffered to re- Exec. 4. main clear, would difcover their deformity to them.
6. 6. I proceed to the Expoftulation contained in the next words, Where $=$ fore do ye spend money for that which is not bread, and your labour for that which fa, tisfieth not? Words applicable both to worldlings, and to luch beleevers as have not yet got clear of the world. Firft to worldlings, who manifeftly Spend not their money onely, but their fouls for that which is not bread. In the Lords prayer Bread is put for all neceffaries, and used in the Lords fupper to fignifie the abfolute necessity of receiving Chrift, by whom Spiritual life is fupported, as the natural life is by bread. Now the accommodations doted upon by men of the world, and often purchased with the loss of halvation are juftly faid not to be bread, becaufe they are neither ablolutely neceffary to be had, nor able to fupport fuck as enjoy them. A mans life, faith

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Aph. 1. our Saviour, confifteth not in the abunLuke 22.15 . dance of the things which be poffiffeth. Wealth indeed is an acceffory good, but no neceffary blefsing. None are made really happy by it ( though Latinifts use the lame word Beatus to fignifie both rich and bleffed ) A Chiftian may be happy without it ; really happy, yea and really wealthy too, for

Affatim dives ft quit cum chili ito pauper. he is abundantly rich that poffeffeth Thrift in the midft of poverty; and doth not make treafure his God, as the fervants of Mammon do, but God his treafure.
§. 7. Furthermore, as the exprefsion there is, They spend their labour for

Cornel. à lapile Commint. in If. 55.2. that which fatisfieth not. A late Jefuite tells us a flory of a feaft made in Germany by a certain Magician for Noble men, who whiled they fate at table with him received good content, and fared to their thinking very delicioufly, but when they departed found themfelves hungry, as if they had eaten nothing at all: which indeed

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was their cafe; if the Jefuites relation Exerc. 4. of the magicians are and fact may be credited. Such entertainment doth this prefent world afford its principal guefts. They are not fed with fatisfying fubftances, but with deluding thadows rather. Surely every man walketh in a vain fhew, furely they are difquieted in vain. David Speaks it of fuch as heap up riches: of whom alfo Solomon faith, The rich mans wealth is bis ftrong city, and Prov. 18. 11. us an bigb wall in bis own conceit. A ftrong city in his conceir, but indeed a caftle in the air. One that applies the fcaling ladders of Scriprure and reafon to fuch walls, may eafily climb fo high as to reach and pull down thofe enfignes of vanity, which makes fuch a flourifh on the battlements thereof. Sooner fhall men gather grapes of thorns and figs of thiftles, then finde that a fountain of all good to any foul, the love whereof Paul hath branded for the root of all ${ }^{\text {Tim.6.9.10. }}$ evil. It drowns in perdition; how can it then crown with happinefs? Oh that

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Aph. 1. ever fo rich an heir, as the foul of man, Should run away with fo fervile a thing as money is, or give the leaft confent to a match fo far below her birth and breeding!
6. 8. Let authority be added to wealth, and great honours to great revenues, yet will the product of both fums be not foul-fatisfaction and beeffednefs, but vanity and vexation of Spirit. How often is the ford put in. to mad mons hands, the bramble ado vanced to rule over better trees, and walls of mud fined upon while marble pillars ftand in fhade? How often do goats clamber up the mountains

Ambition te ad dignitatemnisi per indiana non duct. Senec. Natural.quæf. in Pizfat. lib 1. Ambtiochrr:tat is $\sqrt{\text { imaiala Cha- }}$ riles patient oft pro atoints, ambitio protiricni. Didac. Stella de Contemper mundi part 1.pag.83.
of preferments whileft the poor hep of Chrift feed below? yea how often is greatnels acquired by bale, and confounded by weak means? Flattery held Ab/olons ftirrup. He that is every ones matter now, was a while fince at every ones fervice. Well might Seella call Ambition, Charities ape; for it alfo beleeveth all things, hoperh all things,

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yea and beareth all things too till what Exerc. 4 it hoped for be attained, then grows intolerable it self. It may further be observed that God usually taketh a courle to break the faff of fuch pride by confounding the power of worldly Potentates, not with Lions and Tigres, but as Pharaohs of old, by frogs and lice. The Apostle I remember faith $A n$ Idol is nothing, and yet the filverfmiths cried out, Great is Diana of the Ephefians. Diana then was a great nothing. Such are thole men of place idolized by common people, when the Lord begins to blow upon them in his wrath, like thole nobles of Idumea concerning whom IJaiah Raid, All her Princes Shall far, 34azzi be nothing.
8.9. Secondly, as for thole faints whole wings are fill fomewhat clog= ged with the birdlime of this world, I humbly define them to confider, how ill it becomes the offspring of heaven to go licking up the duff of this earth, the womans feed to content it fell with

## A Chain of Principles.

Aph. 1. the ferpents food; Any one of the pofterity of faphet, after he hath been perfwaded into the tents of Sem, to bring on himfelf (anaans curfe, $\mathcal{A}$ fervant of fervants phalt thou be, by fubjecting his foul to that, which God made to ferve its fervant the body. Verily if this prefent world, or any thing in it be over

Cujus arama in oculisejus ift pretiofag in cjus ocules mundus eft parvus. Di€um Hebræo. rum apud Bu. $x$ xo: $f_{\text {. in Hori- }}$ leg. P. 225. Pecuniam bx bes? vel teipsum, vel pecuniam vilem h.rbeas neceffe eft. Senec. precious in thy fight, O Chriftian, thou art become vile in the eyes of God, yea in thine own : for none can fet an bigh price upon things without him till be bave firft undervalued bis foul. Time was when Satan fhewed our Saviour all the kingdomes of this world, and the glory of them. If ever the world appear unto thee temptingly glorious, fulpect it for one of Satans difcoveries. Sure I am the Scripture ufeth diminifhing terms when it fpeaks of creature-comforts; Ast. 25.23.
B Joann. 1.17. as in ftyling the pomp of Agrippa and x Joann. 1.17. Math 13.22 ${ }_{3}^{3}$ Tim. 6. 17. goods, not theirs but the worlds, deceit full Amos 2.7. Bernice much phanfie, no reality; in calling mens temporal eftates this worlds and uncertain riches, thick clay, and duft

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of the earth, winde, grafs and the flower of Exerc. 4. grafs, the leaft things, hardly things. So- Eccles s.irc. lomon brings them down to the low-Luies 16.10. eft degree of entity, yea to nullity, faying, Labour not to be rich, wilt thou Set Prov. $23.4,50$ thine ejes upon that which is not?
6. 10. Let Diotrephes then fay, It is good for me to have the preeminence, Fudas, It is good for me to bear the bag; Demas, It is good for me to embrace this prefent world. But do thou, Omy foul, conclude with David, It is Pral.73.28. good for me to drawo near to God. Thou art now as a bird in the fhell, a fhell of flefh, which will Thortly break, and let out the bird: This crazy bark of my body ere long will be certainly fplit upon the fatal rock of death; then muft thou its prefent pilot forfake it, and fwim to the fhore of eternitie. Therefore, O everlafting creature, fee and be fure thou content not thy felf with a tranfitory portion. I do not Lord, thou knoweft I do not. Of a fmall bandfull of outward things I am

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\text { I } 2 \quad \text { ready }
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Aph. I. ready to fay, It is enough: but that which I long fo passionately for is a large heart full of God in Chrift. Thou art my fun, the bet of creatures are but ftars, deriving the luftre they have from thee: Did not thy light make day in my heart, I Would languifh for all them in a perpetuall night of diffarisfaction. There are within me two great gulfs, a mince defirous of more truth, and a will capable of more good then finite beings can afford; Thou onely cant fill them, who art the fir ft truth, and the chief good. In thee alone
Pal. 63.5. Shall my foul be Satisfied as with marrows and fatness, and my mouth Shall praije thee with joy full lips.

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## APHORISME II.

We are conducted, to the fruition of God in Chrift by Chriftian Religion, contained in the divine oracles of holy Scripture.

## Exercitation r.

The fafe conduct of Saints, siznified by the pillar Exerc. I.
in Exodus, performed by the counfel of God bimfelf, the abridgement whereof we have in the doctrine of Chriftian Religion. How that tends to bleffednefs.
6. 1. Trem Here is no poisibility of arriving at Bleffednefs without a fafe conduct, nor at glory without guidance; No infallible guidance but by the counfel of God himfelf. All which the Pfale mift is like to have had in his eye, when in his humble addrefs to God he expreffeth himfelf in this manner, $I_{3}$ Thou

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Aph.2. Thou Shalt guide me with thy counsel, Palm 73.24 . and afterward receive me to glory. The husbands duty in relation to his wife Pror,2.17. is to be the guide of her youth. Such hath Chrift (one of whole names is II. 9. 9.6. Counfellour ) been to his Church in formar times, is at this day, and will continue to the end of the world. In Exodus we meet with the hiftory of the Jewifh Church, her youth, and her Arrange manner of guidance ; which Nehem.9. xp." when the Levite in Nehemiah came to commemorate they do it thus, Thou in thy manifold mercies forfookeft them not in the wilderness; the pillar of the cloud departed not from them by day to lead them in the way, neither the pillar of fire by night to Shew them light, and the way wherein they Gould go. It was not only a feafonable ad of mercy to them in that age ; but may be looked upon as an emblem of that Cafe conduct, which the Church in all ages may expect from Jefus Chrift. For as in that cloudy-fiery pilllar there were two different fubftances
the

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the fire and the cloud, yet but one pil-Exerc. 1. lar. So there are two different natares in Chrift, his Divinity fining as fire, his Humanity darkening as a cloud, yet but one perfon. As that pillar departed not from them by day or by night, all the while they travelled in the wilderness. So whileft the Churches pilgrimage lats in this world, the Cafe conduct of Chrift by his Spirit and Ordinances fall be con= tinned. But as at their entrance into Canaan, a type of heaven, the pillar is thought to have been removed, because not mentioned in the fequele of the flory, and becaule when 1]/rael parfed over $\begin{aligned} & \text { ordn we reade not of the pile- }\end{aligned}$ lar but the Ark going before them; So when the Church foal arrive at theaven, her reffing place, the mediatory conduct of Shrift is to cease, and the Ordinances, which are here of use, to difappear.
6. 2. Mean while this infallible counsel of God hath been molt efffectually

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Aph. 2. fectually adminiftred by the Prophets and Apoftles, efpecially by Chrift himfelf, whofe words were fuch as led direatly to everlafting blifs. Infomuch
John 667,68 . as when Jefus faid to the twelve will ye allo go anday? Peter anfwered him Lord to whom fhall we go? Thou haft the woords of eternal life. As if he had faid, Go whither we will to other teachers, we fhall be furenot to meet with words of eternal life any where elfe. Such are proper to Chrifts fchool taught onely by himfelf, and his under-officers : whereof one hath left this pro-
: John 1.3; fersion upon record, That which we have feen and beard declare we unto you, that ye alfo may bave fellowghip with us: and truly our fellow fhip is with the Father and with bis Son Fefus Cbrift. So the Difciple whom Jefus loved in his firft epiftle.
Ae.20.26,27, Another this, I take you to record this day, that 1 am pure from the bloud of all men: for I have not fhumed to declare unto you all the counjel of God. So Paul in his valedictory fpeech to the Elders of Ephefus.

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Which he could not have faid, had not Exerc. 1. the doctrine he preached among them been fufficient to have led all his hear= ers to the fruition of God in Chrift, and therein to complete happinefs. That by the counfel of God he intended to decipher Chriftian Religion is manifeft, becaufe that was the fum of all his miniftery, as we finde him declaring elfewhere, Having obtained belp of $A t, 2 z_{i: 2}, 2=7$, God, I continue unto this day bitnefsing both to fmall and great, faying none other things then thofe which the Prophets and Mofes did fay gould come: That Cbrift ghould fuffer, and that he fhould be the firft that fhould rife from the dead wac.
6. 3. Counfel it is, and therefore fyled fometimes myftery, and that a great one, Without controverfie great is ${ }^{1}$ Tim. 3,16 . the myftery of godline/s. Tüs iuse6cius, of Religion, as others render it; meaning the Chriftian, an epitome whereof followeth, God manifeft in the flefh and 1 cor. 2.6,7\% fometimes wi/dome, and thât not among punies and novices, who fee not into

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Aph．2．the depth of things，but among them that
＂ソสร่ว ข $\tilde{y}_{i}$＂， ட் देя 入ózov， ข์ छ̀ रaira－
 ситォes శà i $\mu$ írea．Juft． Mait．Expol． fidei． are perfect．Sometimes，The wifdome of God in a myftery，even the bidden wifdome， which God ordained before the world，unto our glory．Which made an ancient wri－ ter affirm，that the myfteries of our Re－ ligion are above the reach of our underftand－ ing，above the difcourfe of bumane reafon， above all that any creature can comprebend． Yea it will be found the Counfel of God himfelf，and not of man，if we do but confider a few of its materials；viz． principles above the reach of mans wit，A refurrection of the dead，a myfticall union of all beleevers among them－ felves and to their head；A Trinity of perfons in one Effence，two Natures in one perfon；God reconciled to men by the bloud，men to God by the spi－ rit of Chrift，with others of the like elevation．Dostrines contrary to the bent of mans roill．As that of original fin， which reprefents him to himfelf as a childe of wrath，worthy，before he fee the light，of being caft into outer dark，

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nefs. And that of felf-deniall, which Exert. 1. taketh him off from confidence in his own abilities; whereas proud Nature challengeth a felf-fufficiency, and will hardly be content with left. Laftly, Promifes and threatnings beyond the line of bumane motives and diffuafives, exhibiting to the fons of men, not temporal rewards and punifhments onely, but the gift of eternal life and the vengeance of eternal fire: Things which not any of the moot knowing Law-givers and Princes of this world did or could hold forth, till the onely wife God was pleated to reveal and urge them in the faced authentick records of Chriftianite.
§. 4. Now Chriftian Religion promotes our guidance to the fruition we treat of thele two ways, viz. by difcovering God in Chrift, and by uniting to him, the former it performeth as Chriftian, the latter as Religion.

Firft as Chriftian it difcovers God in Christ, which other Religions do not.


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Aph. 2. No man bath fen God at any time, the oneJohn 1.18. ly begotten Son, which is in the bofome of the Father be bath declared bim. So the Evangelift, or, as others think, the Baptift.
$=\mathrm{C}$ =.5:58, All things are of God, who bath reconciled us to bimjelf by fejus Shrift, and bath given into us the miniftery of reconciliation, to wit that. God was in Shrift *r. So the Apoftle. The poor Pagan knoweth neithen God nor Chrift, but ignorantly turneth the truth of God into a lie, worfhpping creatures; and in ftead of Chrift is directed by his Theol: gy to the fervice of a middle fort of di-

See M. Mede tie Apoftafice of the latter times. p3g.9,10, \& sequent. vine powers, called Demons, and looked at as Mediators between the celeftial Sovereign Gods, whom the Gentiles worfhip, and mortal men. The modern Jew acknowledgeth the true God of his fathers Abraham, IJaac and Jacob, but owneth not Fefus the for of Mary for the true Shrift; yea defowneth him fo far, as not only to expect another Mefias, but (if writers deceive us not ) to blafpheme and curfe

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him and his followers. The deluded Exerc. i: Mahometan confeffeth one God, the Creatour of heaven and earth; yea conceivech fo well of the Lord Jefus, as not to fuffer any Jew to take up the profefsion of a Mufulman, till he have firft renounced his enmity againft Chrift : yet will neither acknowledge his fatisfaction, upon which our falvation is founded, nor his Divinity by vertue whereof that fatisfaction is meritorious. Whereas the true and pious Chriftian is by his Religion taught to fay with Paul, in direct oppofition to all the three forementioned fects, $W e$ e cor. 8. . . 4, know that an Idol is nothing in the worlds, and that there is none other God but one. For though there be that are called Gods, whether in beaven or in eartl) (as there be Gods many and Lords many) yet to us there is but one God the Father, of whom are all things, and we in him; and one Lord fefus (hrist, by whom are alt things, and we by him.
6. 5. Secondly as Religion, (a term which both Auftine and Lactantizs deK 3 rive

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Aph. 2. rive $a$ religando becaufe by the true Res ligion improved mens fouls are tied and faftened to the fupreme Being ) it unites us to God and to Chrift. The graces of union are efpecially Faith and Love; Chriftian Religion is made up
pal. 2.2.2. of thefétwo. Kis the Son, faith David, which implyeth the affection of love; Bleffed are all they that put their truft in bim, which holds forth an exprefsion
2 Tim, r. 3.3. of faith. Hold faft the form of found words, faith Paul, which thou baft beard of me, in faith and love, which is in Cbrift fefus. Love is the fulfilling of the Law, faith the fulfilling of the Gofpel, both the fulfilling of Chriftian Religion. There two pipes being rightly laid from a Chriftians foul to the fountain of living waters fetch in from thence a dayly fupply of fuch grace as will certainly end in a fulnels of glory: whereas worldlings all the pipes of whofe fpirits are laid to cifterns, broken cifterns that can hold no water, muft needs continue empty fill; and

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for want of Chrift (who is not feen Exerc. 1. but by thofe two eyes, nor embraced but by thofe two arms ) fall thort of happinefs, how eminent foever they may be in the purfuit of by-ways. Thus to difcover and to unite areacts of prerogative not communicable to other profefsions. For to maintain (as fome do ) that a man may be faved in an ordinary courfe (I meddle not with extraordinary difpenfations, but leave the fecrets of God to himfelf) by any Religion whatfoever, provided he live according to the principles of it , is to turn the whole world into an Eden; and to finde a Tree of life in every garden, as well as in the paradife of God.

ExER

The insufficiency of other Religions for bringing men to the enjoyment of God inferred from their inability to difcover his true nor h hip. John 4.24. opened. God to be worfhiped in and through Thrift a leffon not taught in Natures Cobol. Faults in Arittotles Ethicks.
6. 1. T hath appeared already in part by what hath been hitherto dircourfed, that as the other Patriarchs fheaves made obeifance to 7olephs, fo other Religions mut bow down to Chriftianity, by name thole three grand competitours, Paganifme, Judaifme, and Mahometifme: as alto thole other leading books, by name the Talmud, the Alcoran, and the much applauded writings of heathen Philofophers muff all do homage to the $\mathfrak{B i}$ ble. Yet will it not, I fuppofe, be unworthy of my pains and the Readers patience further to clear the infufficiency of all exotick doctrines by an argument taken from divine worfhip,

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to which I proceed by certain Iteps. Exerc. 2.
I. Religion is a thing which diftinguifheth men from beafts more then reafon it felf doth. For fome brute beafts have appearances of reafon, none of Religion. Man is a creature addicted to Religion may perhaps be found as true a definition, as that which is commonly received, Man is a living creature indued with reafon.
II. Some kinde of Deity is acknowledged every where throughout the world, and wherever a Deity is acknowledged, fome kinde of worfhip is obferved. Should a Synode of mere Philofophers be convented to confult about the matters of God, I make no queftion but in the iffue of their debates they would pronounce one Anathema againft Atheifme, and another againft Irreligion. Among the Romanes Parcuis Dcorum agint on. Alo g the Romes to worfhip Sparingly was accounted the next door to being an Atheift.

II I. None but the true God can difcover what the true worfhip of God

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Aph.2. is. As that glorious eye of heaven is

Define cur ncmovideat fine Numine Nuwen Míari; solem ques fine sole videt?

John 4.25. Donee in trio apparuerit facratior aliquis gui fontem varitatis aderiat, orc. Maifil. Ficinus in vita Plitonis. Yid. Livium Guan. prof3:. page. 8. not to be len but by its own proper light; A million of torches cannot flew us the Sun : fo it is not all the natural reason in the world that can either difcover what God is, or what worfhip he expects without divine and fupernatural revelation from himself.
5. 2. IV. Before the fettling of Chriftianity and fpreading the Gofpel throughout the world, many every where were unfatisfied concerning the worfhip they performed, and inquifirive after forme teacher who might help them therein by his advice. This may be gathered not onely from that, which was fid by the woman of Samaria in that difpute of hers with our Saviour about worhip, I know that Messias comet, which is called Chrif: when be is come, be will tell us all things. But alto by what Ficinus reporteth concorning Plato, to wit, that being asked by one of his fcholars, how far forth

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and how long his precepts were to be Exec. 2. obeyed, he returned this anfwer, $\mathcal{U}_{n}$. till there come a more holy one, by whom the fountain of truth /ball be opened, and whom all may safely follow.
V. The precepts and practife of fuch as teach and profess other Religion are inconfiftent with thole Gofpelrules which Chrift and his Apottles have given for the regulating of divine worfhip. Two whereof I flail infrance in.

The first is that which fell from our Saviours own mouth, God is a Spirit, John 4.24. and they that wor/hip bim, must wor/hip bim in Spirit and in truth. Where Spirit in the latter clause rems to ftand in oppofition partly to the formality of the Jews, who did fo wholly addict them. elves to outward observances in a Jpritlefs way, as to give our Saviour occafion of flying, well bath ISaiah prophefred of you hypocrites, as it is written, This people bonoureth me with their lips, but their heart is far from me. In Vain do they woo- Mark $7.6,7 \%$.

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Ash. 2. Ship me, teaching for doctrines the commandments of men. Partly to the Idolatry of the Gentiles, who in ftead of tendring fervice futable to a Spiritual Being, worflipped God in and by reprefentations and images of this or that vifible creature. The word Truth in like mannee may probably feem to be opposed partly to the typical noor/hip of the Jews, in which there were many refemblan: es and Shadows of things to come, as facrifices, incenfe and other rites, the truth whereof was exhibited in Thrift and in Gofpel-fervice : partly to the perfunctory woo hip of the Gentiles, who for want of Scripture-light framed to themfelves forry forms of devotion, which the wifeft among them were altogether unfatisfied with, yet as knowing no better, and being both to give offence, obferved them onely for faflion fake, fo worfhipping in hew, rather then in truth,
6. 3. Doubtless what Seneca profeet in his time, was a principle, which

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the moft judicious Heathen walked Exerc. 2. by, both in that and the ages foregoing. He, fpeaking of their religious oblervances, plainly faid, $A$ ivife man $\frac{2}{}$ ua minis will keep them all as things commanded by fappens fervosite our laws, not as things acceptable to the iufa, noin innGods; for cuftome rather then confcience to. sic adorafake. Thereby fhewing (as Auftine obferveth) that he himfelf milliked what he practifed, and did not approve his own adoration. What el fe was this but bimas sut memirei, imus cultum magis ad niarcm quìm ad rem pecrinere \&c. mock-worfhip? And although it muft be granted that fome of them were more ferious in that way of fuperftition which the Gentiles Theology prefcribed, yet was not their worflip in Truth; for being deftitute of Chrift, who is the way, the trutb and the life, they Join $\mathrm{x} . \mathrm{F}_{\mathrm{o}}$ wanted that Truth in the inmbard parts, Pal.s $\mathbf{1 . 6 .}$ required by God in all holy fervices. The Pelagians indeed were of opinion that thofe vertues which appeared in heathen Philofophers and others of eminent note for morality, though they had not received the knowledge
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Aph. 2. of Chrift, were true graces. But if $A \mathrm{~m}^{-}$

Hoc eft unde vos maxime Chriftianz de reftatur Eccl:fia. Contr. Julian. pelag. lib. 4. cap. 3 . fin may be credited, this above all their corrupt tenents was that for which the Chriftian Church did moft abominate them \& their doctrine.Yea Paul, whom we are bound to beleeve, in the fourth Chapter of his epiftle to the Ephefians, is thought to have concluded the conEphef. 4 ver. trary: we finde there the life of the Gens 17. 18.21.24. tiles clearly oppofed to the life of God, which they, faith he, were alienated from; as alfo to the truth as it is in Fefus, and to that true bolinefs, or boline/s of truth wherewith every fpiritual worfhipper is endued. And fo far is the Apoftle in that place from excepting their philofophers, that, as Grotius thinks, he aims efpecially at them; becaufe his
Vide Grotium in Ephef.4.17. \& in Rom. 1. verf. 21,22 .

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felves to be wife magi (the name where- Exec. 2. by that fort of men were commonly known, witnels the fever wife men of Greece) before Pythagoras invented that other of ginompoil lovers of widdome, as more model.
6.4. The fecond grand direction about the manner of worfhip is, that it be performed in the name, and through the mediation of Jefus Chrift, who faith of himfelf I am the way, No man Job. 14.6. comes to the Father but by me: And of whom Paul faith, What forever ye do in Color. 3. 17. word or deed, do all in the name of the Lord Fefus; whereupon Luther was bold to affert, That all the praying, teachings and actings of men are out of Cbrijf idolatry and fin in the fight of God. Now although the firft direction were not altogether unknown to forme of the Gentiles, as may be gathered from fundry paffages in their writings, cited by Grotius in his notes upon John the fourth at the four and twentieth verfe, and by DoEtour Merit Casaubon in his fecond book

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Aph. 2. De cultu the third chapter: yet of this fecond they had no knowledge at all; for it is not 2 leffon to be learned in Natures fchool. The beavens indeed, and fo the earth, with all the creatures in them both, declare the glory of God in himfelf; but the glory of God in the face of Chrift as mediatour is not des clared by any of them. Infomuch as
 were Gentiles, they were at that time without Chrift; although Epbefus then was full of Philofophers and eminent fcho-
 mata AA. Ig. 19. lars, witnefs the proverb of Ephefian letters, and that ftory in the Aots, which mentions the burning of books there to the value of fifty thoufand pieces of filver, by fuch as were taken off from the ftudy of curious arts upon their converfion to the faith. As for Jews and Mabometans, the former we know have efpoufed long fince another Mefsias, and the latter fet up that impoftour Mahomet for their mediatour.
8. 5. Now the argument built upon the

## A Cbain of Principles.

the foundation of thefe premifed con- Exerc.2. fiderations ftands thus, No religion or doctrine can bring us to the fruition of God but fuch as inftructs us how to worfhip him aright; No religion or doctrine but Chriftianity teacheth the right worfhip of God; Therefore none but it can bring us to enjoy him. The propofition is bottomed upon that neceffary connexion which is between the fruition of God and his adoration; he being wont to communicate himfelf in or afteracts of worfhip, according to the ee and the like places. He that hath Joh. 84. .1: my commandments and keepeth them, be it is that loveth me: and be that loveth me fhall be loved of my Father, and I will love bim, and will manifeft my felf to bim. Bebold 1ftand at Rer. 3.20: the door, and knock: if any man bear my voice and open the door, I will come in to bim, and will fup with bim, and be with me. The Affumption hath been already cleared. But if further proofbe needfull, I thall add one argument more. So far is the light of nature from making a full dif-

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covery

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Aph. 2, covery of what belongs to divine werthip, that the wifeft Philofophers in their morall tractates have not onely been filent as to faith in Chrift, and repentance from dead works and fuch other eminent duties of religion, but commended to their readers fome habits and actions for vertues and duties, which in Scripture are reprefented as vices and fins. For example, Arifotle one of Natures high priefts, in his Ethicks, one of the choiceft pieces of morality extant, maketh a vertue of Eutrapelia, which Paul under that very term prohibits as a thing inconveniIpherf.5.4. ent for Chriftians, Neither filthinefs, nor foolifh talking, nor Eutrapelia Jefting, which are not convenient. So alfo Nemefis, that is, grief and indignation at the profperity of unworthy men is by him reckoned among fuch affections as are near of kin to vertues, but condemned at large by David in Pfalm the thirty feven, and by Solomon in the Proverbs,
pror. 24,ng. Faying, Fret not thy felf becaufe of evil

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men, neither be thou envious at the wicked. Exerc. 2.
 gnanimity, which he defcribeth to be the judging of a mans felf worthy of great things when he is fo. Whereas our Saviour directeth us even when we have Luke 17.ro: done all things that are commanded us, yet to fay we are unprofitable fervants. He would have fuck a perfon a defpifer radome is and contemner of others, which is xor. plainly Pharifaical; thinks all that favoureth of humility unworthy of his magnanimous man, whereas Solomon telleth us, It is better to be of an bumble Prov, 86,19 . spirit with the lonely, then to divide the spoil with the proud. Yea he alloweth him in cafe of contumely to Speak evil of his adverfaries, whereas our Saviours rule is, Bless them that cure you, pray for them Marth.s.44. that despitefully use you.

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Aph. 2.

## Exercitation 3.

Oracles of God vocal, or writiex. Books of Scripure fo called in five respects, viz In regard of their declaring and foretelling, their being confulled, prized and preferved.
6. 1. N the epifle to the Hebrews

Hibr.5.12. and 6.I.
${ }_{1}$ Kings 6. of fen and Caspr.8.6.
ciples of the oracles of God, And the primciples of the doctrine of Shrift import one and the fame thing, implying alfo that Scripture Records are the onely Stores houle and Confervatory of Christian Religion. I hall therefore from hence take occafion to flew, That books of Scripture are oracles of God, why they are fo called, and wherein they excell other oracles. For the firft. There were two forts of Oracles belonging to God, vocal and written. The vocal were thole anfwers he gave from between the Cherubims on the top of the Mercy-feat which covered the Ark, by reafon whereof the Holy of Holes, where that Ark flood, was ftyled the

Oracle.

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Oracle. The written are the two tables Exec. 3 . of the Law, called by Stephen the live- Ats 7.37. by oracles, and the Canonical books of Scripture, as well thole of the old Teftament of which Paul fpeaketh when he declareth it as the great priviledge of the Jews, that to them were committed the Rom .3.2. oracles of God; as thole of the New, to which Peter is like to have had a peculiar reflect in that flying of his; If ${ }^{1}$ Pet.4.11. any man speak, let bim Speak as the oracles of God, as adore exod. Elpecially if his meaning be to admonifh fuch as freak in congregations, publick teachers, or as another Apostle fyleth them Mini- ${ }^{2}$ Cor, 3,6 . firs of the nev Teftament, that they be carefull to deliver Scripture-truths in Scripture-words, New-Teftamentmatter in New-Teftament-language, taking the particle os in that text for a note, not of fimilitude, but of identity; as when it is fair, We beheld bis John 1.14 . glory, the glory as of the onely begotten of the Father, it is not meant of a glory like his, but the very fame; So $M_{3}$

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Aph. 2. let him fpeak as the Oracles of God, vid. Gerhard that is, the felf-fame things which Coment in 3 Pet. 4 . pag. 631, 634. God hath fooken in his word.
f.2. The word $\lambda^{\text {oryea }}$, whereby heathen writers had been wont to exprefs their oracles, ( chiefly fuch are were uttered in profe, while fuch as were delivered in verfe went under the name of ${ }_{\text {xnnuai) }}$ ) was enfranchifed by the holy Ghoft, and applied to the books of Scripture to intimate (as I conceive) that thefe books were to be of like ufe to Chriftians, as thofe oracles had been to In= fidels; whereof take a five-fold ac= count.
I. Thofe declared to heathen men the will of their Idols, whence alfo they had their names of topra from $\begin{gathered}\text { sisell, }\end{gathered}$ and oracula from orare, quod inerat illis Deorum oratio, as Tully giveth the etymologie, becaufe they contained what the Gods Spake, and delivered to be their minde. The Scriptures in like manner contain the minde of Jehovah. Somewhat of bis nature we may learn

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from the creatures, but thould have Exec. of known little or nothing of bis will had not canonical Scripture revealed it. We fe to call a mans Teftament his loft will, because in it he makes a finat declaration of what he would have his executours do. He that would exactly know the will of God, mut look into his two Teftaments : there he filial finde it fully expreffed, and no where elf.
6. 3. II. Thole foretold future events, which made them to be fo much ferequented by fuch as thirfted after knowledge of things to come. There reade every one his deftiny, and acquaint him aforehand with what he may or may not infallibly expect ace cording to his prefent and future qualifications. Not to mention prophefies in the New teftament, whereof the principal magazine is the Apocalypfe, the old contains very many perediction beyond the activity of husmane forefight. For although fuch efffeats

Aph. 2. fects as depend upon natural caufes (which are uniform in their workings) may be foretold by a skilfull naturalift; and a wife Statefman, obferving the prefent conftitution of a government, may prognofticate what events are like to enfue upon thofe counfels and courfes which he fees taken : yet the quickeft eye upon earth cannot forefee fuch future contingents as have their dependance upon the mere free-will of perfons yet unborn; and whereunto, when they are born, not common principles, but heroick impulfes muft incline them. Whereas in the Scriptures we meet with the names of 70 fiab and (yrus, and with their performances long before they had a being. We finde old facob forerelling the refpective fates of all his children, and of their pofterity; $1 / J_{\text {aia }}$ fpeaking of Jefus Chrift, as if he had written an hiftory rather then a pro= phefie; And Daniel, who lived under the fitf, defcribing the feverall revolu-

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tons under all the other Monarchies, Exerc. $3 \cdot$ as if he had len them with his eyes.
6. 4. 1II. Thole gave advice in doubtfull cafes, and were in all undertakings of moment confuted with by devout Heathens, who as Strabo teftis Lib. ib. in de. fries, in their chief affairs of fate relied ${ }^{\text {Script. Judie. }}$ more upon the anfwers of their oracles then upon humane pollicies. There were Davids delight and his counfellours, Pal. 19.24. as we ufe to advife with thole friends, whom we take mot pleafure in. He had many wife men about him, but in all their meetings for advice the word of God was fill of the Quorum, and nothing to be concluded of in the refult without its confent. Scripture muff not onely be heard in all our debates, but when any thing comes to be voted, always have a negative voice. Con= corning Achitophels advice it was faid, what he counseled in thole days mas as if a man. had enquired at the Oracle of God; 2 Sam. 16. last. which words (being as it is well raid by Peter Martyr, Comparatio non aquipa-

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Aph. 2. ratio, a comparifon onely, not a parallel) fufficiently intimate that all the Oracles of God are to be confulted, and alfo that their counfel is to be refted in. I flall therefore be bold to fay to him that reads, whoever he be, as Yebophas 2 Chron 18.4. phat once did to Ahab, Enquire I pray thee of the word of the Lord to day; As Paul to Coior 3. 6 . his Colofsians, Let the word of Chrifa dwell in you richly in all widdome. yea as Chrift to his hearers, Search the Scriptures. Other books may render merr learned to oftentation, none but thefe can make them really wife to falvation. Philofophical feculations, quaint notions and ftrains of wit, if compared $w^{\text {th }}$ thefe oracles, are but as fo many fpiders webs to catch flies, fitter for the taking of phanfies then the faving of fouls.
5.5. 1 V . Thofe were exceedingly prized by fuch as enjoyed them, as the great advantage of their States, and thegreat donative of theirGods, who were thought to gratifie their worfhippers by nothing more, then by oracular dif-

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coveries. Thefe are certainly the high- Exerc. $30^{\circ}$ eft priviledges wherewith a people can be gratified; witnefs that difcourfe of Paul in the beginning of his third chapter to the Romanes; where he handles and decides the controverfie between Jew and Gentile about precedencie. Confent in Religion is wont to tie the gionsm andia fafteft knots of mutual accord; but there are no greater animofities then thofe that arife from diverfity of profelsions. The Jews of old abhorred the Gentiles as uncircumcifed, igno= rant Idolaters; the Gentiles on the other fide derided the Jews for their circumcifion as favouring of obfcenity, \& for

Reigionaum vincula funt arctifsima. ReliMa. Rcddimes sb= flente conzsibs debita geiali, Que geritale caput prapudiofa metit.
Seplima queli dies turfida. muala veterno, Taiguas lafo fati mollis imago Dei. Rutil. their fabbaths, as favouring idlenefs: Paul who was by birth a Jew, by office a teacher of the Gentiles, well knew what fewds, and alfo what odds there were between them; yet equally involves them in the guilt of original fin throughout the whole fecond chapter. And becaufe the Jew, who food upon his points, efteeming himfelf every

Aph. 2. way the better man, would be ready to take offence at this, and to fay, as it is, in the firft verfe of the third chapter, What advantage then hath the Feros, orwhat profit is there of circumcifion? The Apoftle anfwereth by way of conceffion : and though he hold his conclufion firm (which is that both Jews Som. 3.9.22. and Gentiles, confidered in their naturals, are all under fin, and that in this re(pect there is no difference) yet he readily granteth that in fome regards the Jews far excelled the reft of the world. Divers of their priviledges are infinu. ated in the former part of the fecond verfé, Much every may; in the latter one inftanced in, as moft confiderable, Chiefly becaule unto them were committed the Oracles of God.
66. V. Thofe were preferved with much folicitude. Hiftory telleth us Via. Moinzi how great care the Romanes took for Vates, lib. 3 . -ag. 12. the fafe cuftody of the Sibylline oracles in their Capitol after Tarquin had bought them: when the Capitol was

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burnt and thofe books in it, what Exerc. 3 . means were ufed to get other copies out of Greece; and how a Colledge of Priefts was appointed to keep them fafe. Thefe do furely deferve as much and more care in every fuitable, poffible way. The antient Jews preferved the letter of Scripture entire, but loft the fenfe; as the Papifts now keep the text, but let go the truth. A good Chriftian will not be backward in giving all diligence to hold-faft both, by laying the Scripture up in his judgement, confcience and niemory. We are all defirous to have fair and well-printed Bibles. Beleeve it, the faireft imprefsion of the Bible is, to have it well printed on the readers heart. Mr Fox telleth us of one Crow a fea-man, who being fhipwrackt loft all his wares, and allo caft five pounds in money into the fea, but kept his New Teftament hanging ftill about his neck, fo fwimming upon a broken maft, till after four days ( all the reft of $\mathrm{N}_{3}$
bis

Aph. 2.
his company being drowned) he was difcovered and taken up in that pofture alive. The onely way of preferving fouls from being drowned in eternal perdition, is having the grace and truth of Scripture fo bound upon the heart as to be willing to part with money or any thing elfe, for the fafety of them. It is well worthy of our beft confideration how much and how ofen Solomon in the proverbs preffeth this. It is known how carefull the moft are to get and keep filver and gold, but Receive $m y$ infrustion (faith Wifdome there) and not filver; and knowledge rather then choice gold. Yet as well as men love money they will rather let go that then lofe their members, whereof none are more dear Chap. $7.1,2$. . then the apple of the eye. My Jon (faith he) keep my moords, and lay up my commandments with thee: keep my commandments and live, and $m y$ law as the apple of thine eye. Yet skin for skin and all a man hath will he give for his life: if the lofs'of a member or two will fave that they fhall go.

His

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His advice to his fon is, Take faft hold of Chap. 4.13 : inftruction, let ber not go; keep her for the is thy life. Yet the martyrs parted even with their lives to fave their fouls; our keeping of thefe is really as of great concernment as the keeping of our very fouls, for fo faith Solomon, He that Chap. r. 16. keepeth the comandment, keepeth bis oron foul.

## Exercitation 4.

How Scripture-Oracles far excell thofe of the beathen in point of per(picuity, of picty, of veracity, of duration, and of authority. The divive authovity of Scripture afferted by two arguments. An inference from the whole Aphorifme.
6. 1. TAving fhewed wherein they Exerc.4. agree, I am now to make known wherein thefe Scripture-Oracles differ from and excell thofe other. viz.
I. In point of perfpicuity. Apollo's oracles were delivered in fo dark and ambiguous terms, as gave the Grecians, though they were his chief worfhippers, occafion to fyle him by the name.

Aph. 2. Euleb. prapa5ar. Evangelic. 1\%.4.

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for fanctity. But the frame of Sri- Exec. 4. pure is according to godliness. Piety fparkleth in every leaf, and throughout the whole there runs a conftant exaltation of God in Chrift. Well nigh all forts of Poems (to inflance in them ) with which we meet in hus's mane writings have their parallels in the Canonical books; but they are fuch as carry in them a genius and fran of godliness far beyond any thing that occurs in the Poems of men. There are 'Envima, Songs of victory; but fuch as exalt, not the prowess of man, but, the glory of God. So Exodus the fifteenth. 'Emxina funeral longs, but foch as cole= bate Chrifts death and the good will of God therein; fo Palm the twenty fecond, and Ifaiah the fifty third. 'Empanel longs of love, but fuck as fer forth the love of Chrift to his Spoufe the Church, and her mutual affection to him. So Palm the forty fifth, and the Canticles. There are alfo Bnsenxax $\int_{a}-$ cred paforals, but fuch as magnific no

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Aph.2. other Shepherd but God alone, fo Palm the three and twentieth. Yea भeoprace too, but fuck as ascribe all to him. So Pfalm fixty fifth. Let Virgil be asked Quid faciat latas Jegetes, he will wholly infift upon this or that fecondary caufe of fertility. Ask David, he prefently falls in his Georgicks upon praifing God as the author of all fruitfulnefs. Thou vifiteft the earth and watereft it, Thou makeft it loft with Moires. Thou bleffeft the springing thereof; Thou crormeft the year with thy goodness, Thy paths drop fatness, \&c. in the end of that forecited Palm.
6. 3. II I. In point of veracity. Many falfhoods were uttered, much flattry practifed by their oracles. As when. Socrates was declared by the father of meniscus $p .18$. lies to be the wifeft man upon earth, notwithftanding the two great Prophots Haggai and Zechary were his contemporaries : and when Apollo was vile strenium raid qiminisis by reafon of his fo palpable
 res.

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fes. Whereas Scripture is free, not one- Exerc. 4. ly from all degrees of falfhood (for of it we may fay, Verity of verities, all is verity) but of flattery too. Infomuch as it may be obferved concerning the pen-men of holy Scripture, that, contrary to the cuftome and guife of humane writers, they are not more free, full and impartial in any relations, then in thofe which concern their own failings, and theirs who were neareft and deareft to them. Mofes his unbelief, Davids bloud-guiltiness, fonals pettifhnefs, Feremies impatience, Pauls perfecution are recorded by their own pens. And whereas the other Evangelifts in the enumeration of Chrifts Apoftles barely name Matthew for one, without fetting any brand upon him, he himfelf telleth us what he had been before Chrift called him, Matthew the publicane. Ma:th. 10. 3. Yea whereas $\mathbb{P}$ aul in his epiftle to the Galatians had brought in a charge againft Peter for Judaizing, and fpoken Galar, 2. 1r: of his own refifting bim openly, becaufe be

Aph. 2. was indeed to be blamed ; yet Peter for all this in his fecond epiftle (which was written a good while after ) ftyleth 2 Pet $3,5,5,16$. him his beloved brother Paul, and commendeth not his wifdome' onely, but all bis epifles, even that wherein he him. felf was reproved. As for their carriage toward others, Mofes who loved the Hebrews fo well as to wifh himfelf blotted out of Gods book, rather then they fhould perifh, yet fparech not to relate their many rebellions, with the aggravations thereof to the full. The idolatry of his brother $\operatorname{Aa-}$ ron, the murmuring of his fifter Miri$a m$, the frowardnefs of his wife $Z_{i p}=$ porab, are as freely recorded by him, as any other hiftorical paffages whatfoever. Luke who was Pauls companion and fcholar telleth us in the Acts what havock he had made, and how fore an enemy he had been to the s Per. 1af. is. Church of Chrift. Mark, whom Peter ftyleth his fon, aggravateth the fory of his dear fathers fin againft Chrift,

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more then fome of the other Evanges Exerc. 4.
lifts. Luke and Fobn telleth us barely of his denying ; but Mark addeth further Mark 14. verfe that be began to finear and curfe, faying, $1^{68.70 .71 .}$ know not the man.
6.4. I V. In point of duration. Satan, who is Gods ape in very many things, had his oracles alfo of both forts, Vocal; as at Delphi and Dodona, which 0 vid in that refpect joyneth together in one verfe, Nonmibi fi Delphi, Dodonáque diceret ipfa; Written; as in the Sibyls books contained at firft in three volumes, two whereof, as it is faid, were purpofely caft into the fire by her that prefented them, becaufe Tarquin would not go to the price of hift. ili. 13 . quin would not go to the price of cap. 13 . them; and the third fold for as much as was demanded in the beginning of the treaty for all three. Now providence fo ordered things that there was was a remarkable failing of the former fort upon the coming of Chrift in the flefh, and a total ceffation of them not long after his death, infomuch as Plu-

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Aph. 2. tarch wrote a book of their defect: and
--Sibyline fata cremavit onis.
Vide Baron. tom. 4 ad annum Chrifi 389. n. 56. \& Molin. Vates p. 182.
a deftruction of the latter after Chriftianity had taken root in the Romane empire, when Stilico burnt the Sybils books as fomenters of paganifme and profanefs. He that was manifefted to deftroy the works of the devil ftopped the mouths of thofe evil Angels that gave anfwers by oracles. The Sun of righteoufnefs arofe, and thofe wilde beafts were forced to betake themfelves to their dens. Then was the prince of this world judged, and his Angels diflodged, for the Lord Chrift had ejected them. But the old Teftament Scriptures received a ftrong confirmation from Chrift by his appealing to them, arguing from them and expounding of them. Yea fo far were the Oracles of God from any diminution by his coming, preaching and dying, that they received not a confirmation onely but a glorious augmentation, in that within a while after there was added to them by his Secre-

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Secretaries the Evangelifts and Apo- Exerc. 4. ftles another Volume, $I$ mean the books of the New Teftament; upon the publifhing whereof there came out from God as it were a fecond edition of his Oracles much enlarged.
6.5. Fifthly and laftly. In point of authoritie. Thofe were from the father of lies, as hath been faid; but there from the Father of lights. Scripture is of divine authority: Holy men of God ${ }^{2}$ Per. 1, 2t, (Faith Peter) Jpake as they were moved by the Holy Ghoft. They wrote according1y. All Scripture, Faith Paul, was given 2 Tim. 3. 56. by infpiration of God. It is not more true that they are oracles for their ufe, then thas they have God for their authour. Many large volumes have been written for to make good this affertion. It is a thing wherein the Spirit of God, who indited the Scripture, gives fuch abundant fatisfaction to the fpirits of godly men, as to make other arguments, though not ufelefs, yet to them of lefs necefsity; He alone bear-

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Aph. 2. ing witnefs to the divinity of holy writ, and to the truth of his own teftimony, fo putting a final iffue to that controverfie. But becaufe there is need of other reafons for the conviction of
 guments elfewhere, and fhall here make an addition of two more, which are not mentioned in that difcourfe, one from confent, another from continuance.
6. 6. From confent thus. Writings of men differ exceedingly one from
 lofophos convenict quando inter Horologia. lofophers would then be all of one minde when all clocks were brought to frike at one and the fame time. Yea it is hard finding an authour that doth not differ from himfelf more or lefs, if he write much, and at various feafons. But here is a moft harmonious confent. The word fince written fully agrees with that which in former times was delivered to the Patriarchs, and tranfmitted by word of mouth. As the word God is the fame

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to day, yefterday and for ever, al-Exerc. 4 . though not incarnate till the fulnels of time came, and then made flefh: So the mord of God, although till Mojes received a command to put it in writing, there wanted that kinde of incarnation, was for fubftance the fame before and after. And as the mritten moord agreed with the annritten, fo doth one part of that which is written harmonize with another. The two Teftaments, Old and New, like the two breafts of the fame perfon give the fame milk. As if one draw water out of a deep well with veffels of different mettal, one of brafs, another of tin, a third of earth, the water may feem at firtt to be of a different colour; but when the veffels are brought near to the eye, this diverfity of colours vanifheth, and the waters tafted of have the fame relifh : So here, the different ftyle of the hiftoriographers from Prophets, of the Prophets from Evangelifts, of the Evangelifts from Apoples may make the

Aph. 2. truths of Scripture feem of different complexions till one look narrowly. into them and tafte them advifedly, then will the identity both of colour and relifh manifeft it felf.
6. 7. From continuance thus. Notwithftanding all the confufions that have happened in the world, all the fires that have been kindled, the maffacres that have been executed, and the battels that have been fought againft the true Chriftian Religion, the foren houfe thereof hath continued to this day, and thefe Oracles of God been preferved in fipite of hell. Solomons philofophical treatifes, which the world had no fpleen againft, but a liking of, are long fince loft; whereas his Canonical writings are extant ftill. When the earth clave afunder to fwallow up $K 0$ rab \& his company, there are that think fome of bis cbildren were taken up by the hand of God into the air till the earth clofed again, then fet down without having received any harm becaule

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in the titles of fundry Pfalms mention Exerc. 4. is made of the Jons of Korals, whom Trimus in they fuppofe then preferved to propa- notid ulimid. gate thele whofe fervice the Lord had a purpofe to ufe fo long after. How often hath perfecution opened her mouth from age to age, and fwallowed up millions both of men and books! Yet the bible hath been continued ftill by the overrruling hand of heaven, yea, which maketh it more remarkable, God hath fo befooled the devil herein, as to preferve his own Book many times by the hands of his and its enemies. It is too well known how fmall friends the Jews are and have heretofore been to the truth contained in the old Teftament, yet of them did the Lord make ufe to keep it, and they proved carefull feoffes in trult for making over the affurances of life to us Gentiles. Concerning one book of the New Teftament, viz. the Apocalypfe, it is very obfervable that when the authority thereof was queftioned of old,

Aph. 2. the Church of Rome ftruck in with her teftimony, and was a facial means to have it kept in the number of Ca nonical books; not without a fpecial providence. God, who made $P$ pharaohs daughter a fecond mother to Moles, whom he had appointed to bring deftruction afterwards upon her fathers houfe and kingdome; did then make the Romifh Church a drie nurfe to preferve this Book (whole meaning The knew not) that it might bring defolation upon her felf and her children afterwards. Well may we therefore conclude and fay of the holy Bible, as Ats $5.38,33^{\circ}$. Gamaliel once did of the Apostles preaching, Had this work been of men it would have come to nought: long ere this, but being it is of God, the devil and his complices have not been able to overthrow it.
6. 8. Learn we aldo from that hath been fid, to magnific the grace of God, who in order to the promoting of our bleffednefs, hath brought us of

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this nation to the knowledge of Chri- Exerc. $4^{\circ}$ ftian Religion, for want whereof many millions in other parts fill fit in darkness and the fhadow of death. It was a memorable act of Witekindus, Sr H. Spelman of the , in Alpilogia one of the Dukes of Saxony, who flour. 7r. rifled about the nine hundredth year of Christ; after his renouncing paganifme, and receiving the faith of the gofpel, he caufed the black horfe, which he had formerly born in his military colours, to be laid afide, and in ftead thereof a white horfe to be born, in teftimony of his triumphant joy for that great change : perhaps becaufe among the Romances the manner was to make use of foch coloured feeds in their triumphs. It put me in mind of what we reade in the fixth of the Revelation verfe the fecond, where Chrift is defcribed as going out in the minifiery of the Gospel, which was then newly embraced by that Prince; Bebold a white horfe, and be that fat on bim bad a lowe, and a crown wo as given unto P. 3 him ,

Aph.2. him, and be went forth conquering and to conquer. Yea whereas there are fundry modes of the Chriftian Religion, we are therefore to have our hearts and mouths filled with the higheft praifes of God, becaure we have it in the pareft, that is, the Proteftant way, which allows the people in general a free ufe

In Hippania ix Indice librorum prohibitorum Regu!a fexta fic babet. Probibentur Biblia in vilalgarilingua cum omnibus fuis partibus. Azor. Inftit. moral. Tom. 1. Jib. 8. cap, 26. pag. 714.

Anglia, mons, pons, jons, ${ }^{\prime}$ Ec. clefla, fiumina, lana. of Bibles in their native language. In fundry parts even of Europe it is far otherwife, particularly in Spain, where the Bible in their vulgar tongue is reckoned among prohibited books, and fufficeth to bring him that reads it into danger of the Inquifition. Wherefore let fuch as lift make their boalt of other things which England is faid to be famous for, as beautifull Churches, brid. ges, women, wc. If I were asked what advantage have Englifh men and what profit is there of living in that Ifland, mine anfwer fhould be much every way; but chiefly becaufe to them are cómitted the Oracles of God, \& liberty to reade their fathers minde in their mother tongue.

## A Chain of Principles. <br> APHORISME III.

Scripture-Oracles, fuppofing it fufficiently clear by the light of Nature, that there is a God, make a further difcovery of what he is in his Effence, Subfiftence and Attributes.

## Exercitation 1.

I Corinth. 15.34. expounded. Opinionifts com- Exerc. 1. pared to fleepers and drunkards. Three obfervations from the end of the verfe. What knowledge of God is unattainable in this life. What may be had. The knowledge we have concerning God diftinguifhed into Natural, Literal, and Spiritual.
 not: for fome have not the knomledge of God; I Jpeak this to your Shame. Thefe are the Apoftles exprefs words to his Corintbians. Which will be better underftood, if we confider.
I. That

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Aph. 3. I. That there was a time, when of all the Nations in the world Greece was held the mof licentious, and Con rinth of all the cities in Grecce; infomuch as in common fpeech revellers

Pergracari. Koevviraseã. were faid to play the Grecians, and for= nicatours to play the Corinthians. Alfo that after the grace of Chrift (who came to call finners to repentance) had appeared there in planting Chriftianity, this riotous humour was notably fed in falre brethren by thofe falle teachers, who opened a gate to all profanefs by denying the refurrection.
11. That of fuch reachers and pros feffours Paul fpeaks in this chapter, verie 12. How fay fome among you that there is no res furrection? and calleth upon them in the beginning of this verfe to awaken unto righteoufnefs, becaule the many and grols vapours that afcended from this herefie had caft them into a deep fleep, wherein all their firitual fenfes were bound. Hereticks may perhaps pretend to the higheft Atrains of devo-

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tion, and make their boaft of ftrong-Exerc. 1. eft affurances : yet all this be but like the talking or walking of men in their fleep, or like the quick and nimble phantafmes of dreaming ftudents. Their devotion is but a dream of pieety, their affurance will prove but a dream of happinefs.
6.2. III. That the word 'Envidatz there ufed by the Apoftle is very emphatical, and properly fignifies an awaking out of fuch a fleep as hath been occafioned by too much drink. Thus Noab awoke from his wine, and Awake ye drunkards faith Joel. Neither will it be difficult to difcern in a fenfual opini= onift the fymptoms of a drunken man. Ye may fee him reeling to and fro, now entertaining this odd conceit, to morrow that, and the next day a third, unfable in all: well if not vomiting too and cafting out fcornfull reproaches upon all that are of a contrary judgement, as upon dark and low-fpirited men. Ye may perceive him full of

Q .. tongue

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Aph. 3. tongue, as drunkards commonly ufe to be, prating, and venting his own apprehenfions every where; yea per= haps boafting of himfelf and his party as too many, too hard for all their op= pofites. So one drunkard, our proverb faith, is fourty men Arong. Who fo attempts to reafon with him will eafily finde him as uncapable of convicti${ }_{3} 5$ Sam. 25.37. On, as Nabal was of Abigails narration till his wine was gone out of him.

I V. That the caufe was manifeft why fuch men had a charge given them not to fin, Awake unto righteoufnefs, faich the Apoftle, and fin not. For that the defperate opinion they had embraced was an high-way to abominable courfes. The deniall of a re furrection hath a natural tendency to loofnefs of life, inclining men to fay, 1 Cor. 15.33: as they did, Let us eat and drink for to morrow we fhall die. And the more licentious any man is, the more willing to clofe with fuch an opinion. Accord-

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ingly among the Jews, whereas moft Exerc. 1. of the common people adhered to the Tharifees, who profeffed ftrictnefs, and amuled them with outward forms of godlinefs, the Gentry and fuch as gave themfelves moft to voluptuoulnefs became followers of the Sadducees, who denied the refurrection. Such men (faith $T$ beophylart) are not fo 'ot zip inuriis eafily perfwaded of a refurrection, be- वuvidims very caufe they are afraid of punifhments in another life, if any be.
§.3. V. That there efpecially were the perfons whom Paul there cenfureth for grofs ignorance, fuch as they had juft caufe to be afhamed of. He had faid before in the twelfth verfe, Some among you fay there is no refurrection: in the four and thirtieth fpeaking ftill of the fame men, Some bave not the knowledge ${ }^{\text {I Con. } 4.14 .}$ of God. Onely whereas in cafe of perfonal affronts to himfelf and his fel-low-preachers he had appeared much more milde in the fourth chapter, $I$ write not thefe things (faith he there) to
$Q_{2}$ Phame

Ash. 3. Shame you, but as my beloved Sons I warn you. Here he fetteth an edge upon his rebuke, and telleth them he fake it to their flame; becaufe the herefie he friketh at, truck at the root of all religion, and became an in-let to Epicu= rifme, yea to Atheifme.
VI. That from the latter part alone, Some have not the knowledge of God, I Speak this to your hame, three obfervations may be railed without offering volance to the words, one as implied, the reft as expreffed, to wit,
ı. There is a knowledge of God to be had.
2. Some have it not. 3. The want of it is a matter of flame.
All which I intend to infift upon in this and the following Exercitation. 5. 4 Concerning the firft. There is a knowledge of God to perfection, which is always laving; and another to falvasion indeed, but as yet imperfect. The former hath been proudly challenged

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by fome fons of delufion, and account- Exerc. 1 : ed attainable in this life by the fole im= provement of reafon. For we reade of Aetius that he dared to fay, I fo know God, "OUnos $\overline{\text { Brose }}$ " as I do my felf; yea I do not know my felf fo © well as $I$ do God. A certain evidence to make it appear, that the wretch neither knew himfelf, nor God. And Petrus Abelardus is faid to have maintained this affertion, That the wobole of Gods effence may be comprehended by bumane rea-
 Epautiv es वै Eqóv. Epiph. hæref.
Totum quod
Deus cft huma
Deus cjt huma-
nâ valione comprochendi poffc O fisnd. hift. Ecclef. centu:. 12. P. 265. fon. But the truth is, it is neither atrainable in this life, as being referved for another world (according to the Apoftles doctrine, We know but in part. When that which is perfect is come, then that which is in part (pall be done away) nor at all by the fole improvement of reafon. The leffer cannot comprehend the greater; God is greater then our beart, 1 Johi $3 \cdot \ldots$. faith $\mathrm{S}^{\mathrm{c}} .7 \mathrm{obn}$, therefore incomprehen. fible by the fhallow reafon of fhipwrack'd nature. He and the Sun are alike in this, both refrefh wary beholders, but put out the eyes of curious $Q_{3}$ pryers.

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Aph. 3. pryers. However faith may look upon God with much comfort, for reafon to ftare too much upon him is the way to lofe her fight. When fhe hath tired and wildered herfelf in fearching after the true God her return muit be Non eft inventus, He is not to be found, at leaft not by me. Faith onely can finde him our, yet not toperfection neither, although to falvation it may and doth.
6. 5. Which is the latter kinde of knowledge above-mentioned, and that I am now fpeaking to, as attainable here. Even the loweft rank of Chriftians, whom Jobn ftyleth his little chil: John 2. 13. dren are defcribed by their baving known the father: And becaufe the new cove. Jerem.35.33. nant runneth thus, They fhall all know me from the leaft of them to the greateft of them, Jaith the Lord. But alchough it be moft true, that there is a faving knowledge of God attainable here, yet for any man to prefume, that whatever knowledge of God he attaineth, it will

certain-

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certainly fave him is a moft ftrong de- Exerc. 1. lufion. For whereas there is a Natural and a Literal as well as a Spiritual knowledge, it will be manifeft by the fequel of this difcourfe, that none is faving but the third. The firft is that which may be fetched out of the book of nature without any further manuduction of higher principles. Antony the religious Monk, when a certain Philofopher asked him, how he did to live without books, anfwered be had the voluminous book of all the creatures to Socrat. Eccle?. histor lib. 4, cap. 23. ftudy upon, and to contemplate God in. "Be"leeve me, faid Bernard to his friend, Bern. epir. " as one that feaketh out of experi"ence, There is fometimes more to "be found in woods, then there is in 107. Aliquid am! lius invenics inlylvis quàm in libris. " books. Trees and ftones will teach "thee that, which is not to belearned " from other mafters. The Book of Scripture without doubt hath the pre, eminence in worth by many degrees; but that of the creatures had the precedency in time, and was extant long
before

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Aph. 3. before the written word. We may therefore well begin with it.

## Exercitation 2.

That there is a God, the prime dictate of natural light; deducible from mass looking backward to the creation, forward to the rewards and punifioments difperfed after death, upmard to the Angels above us, downwards to inferionr beings, within our felves to the compofiion of our bodies, and dictates of our confciences, about ws to the various occurrences in the world.
8. 1. THere are fix feveral acts which every man of underftanding is able to exert in a way of contemplation: He may respicere, prospicere, fuspicere, despicere, inspicere, and circumspicere. Whofoever fhall advifedly exercife any of thefe will undoubtedly meet with fome demonftrations of a Deity; much more if he be induftrioufly converfant in them all.
I. If he do respicere look back ward to the creation of the world (which the light of nature will tell him had a
beginning ) he will fee and underftand Exerc. 2. the invifible things of God by the things that Rom. 1. 23. are made, even bis eternal power and Godbead, as Paul fpeaks. Bafil therefore called the world a fchool whercin reafonable fouls are taught the knowledge of God. In a mufical inftrument when we obferve divers ftrings meet in an harmony, we conclude that fome skilfull mufician tuned them; when we fee thoufands of men in a field, marfhalled under feveral colours, all yeelding exact obedience, we infer that there is a General, whofe commands they are all fubject to. In a watch, when we take notice of great and fmall wheels all fo fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a Printing-houfe and fee a great number of different letters fo ordered as to make a book, the confideration hereof maketh it evident that there is a compofer, by whofe art they were brought into fuch a frame.

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When

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- Aph. 3. When we behold a fair building, we
- Aph. 3. When we behold a fair building, we conclude it had an architect; a ftately fhip well rigged and fafely conducted to the Port, that it hath a Pilot. So here. The vifible world is fuch an Inftru* ment, Army, Watch, Book, Building, Ship, as undeniably argueth a God, who was and is the Tuner, General, and Artificer, the Compofer, Architect and Pi lot of it.

6. 2. II. If he do prospicere lookforwards to the rewards and punifhments, to be difpenfed in another

Vid. Livium Ga'ant. Christian. Theolog. cum Platonica comparat. lib $\mathrm{I}_{2}$. pag. 341.8 equent.

A Cbain of Principles. world, ( which the heathens Elyfium and Tartarus fhew them to have had a fleight knowledge of by the light of nature ) he cannot but acknowledge fome fupreme Judge, whom they are difpenfed by ; and that he is a fearcher of hearts, wherein piety and fin do chiefly refide; feeing it were impolsi= ble for him otherwife to pafe righteous judgement without miftaking good for evil, and evil for good. Some difcourfes of Plato, and fome verfes of

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Menander, befides many other teftimo- Exerc. 2. nies make it appear that the notion of MnNiv Tranin-
 fer fort both of Philofophers and Po- $\left.\begin{array}{c}\text { minner } \\ \pi y y y\end{array}\right)$ ets, and that which they held of a mis. Menand. world to come is a topick fufficient to argue from, for the being of a God in the world that is.
III. If he do fuspicere, look upwards to a rank of creatures above himfelf, I mean good and evil fpirits, of which the heathens were not ignorant; witnefs their large difcourfes of Demons, of Intelligences, and of a bonus or malus Genius. For if fuch creatures as Angels be acknowledged, fo good, holy, wife and powerfull as they are faid to be by all that take notice of them, they muft have a maker better, holier, wifer and powerfuller then themfelves; feeing the caufe is always more noble then the effect, and hath that perfection which it commu: nicates much more eminent in it felf. If there be Devils, whofe mifchief and R 2 might

Apt. 3. might are both of them fo confeffedly great, there mut needs be a God to reItrain and countermand them; elf the world would foo be turned into a a mere hell, full of nothing but abominations and confufion.
5.3. IV. If he do defpicere, look downward to things below himfelf, whole nature is inferior to that of man; the contemplation of elements, plants and brute beafts will extort the Pal. 19.r: confession of a Deity. The heavens dea clare the glory of God, and the firmament Sheweth bis bandy-2oork. Nor there alone, which have fo much of magnificence in them : but the learnt flee, if it could be anatomized, would be found to have in it more miracles, then parts; fuck proportion of members, diffing. action of offices, correspondence of inftruments, as fpeaketh the infinite power and wifdome of the Maker, Jot: 22. 7 \%,s. Well might Fob Fay, as he did, Ask now the beats and they shall teach thee, and the fowls of the air, and they pal tell thee: on

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Bpeak to the earth, and it fhall teach thee, and Exerc. 2. the fifhes of the fea /hall declare unto thee. Who knoweth not in all the ee that the band of the Lord hath wrought this?
V. If he do infpicere, look within himfelf, and that either to the compofition of his body, or to the dictates of his confcience. We are fo fearfully and roonderfully made, that the great phyfician Galen, though an heathen, being amazed at the wifdome which he difcovered in the frame of every member in mans body, could no longer contain himfelf, but fell to praifing the Creatour in an hymn. As for confci- Ovid. 1. I. A. ence there is nothing more common then for wicked men after the commifsion of grofs fins to be inwardly tormented and affrighted by reafon of fomewhat it fuggeits, the fubftance whereof is, that there is a God, and that he will judge them for what they have done. Calvin telleth us of a certain profane fellow who was ranting at his Inn, and blafphemoufly wreft-

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Aph. 3. ing that of the Pralmift, The beaven of beavens is the Lords, and the earth bath be given to the children of men, as if God left us to do what we lift upon earth, confining himfelf and his providence to the heavens; thereby as far as he open. ly durft difavowing a Deity. Whereupon he was ftruck fuddenly with extreme torments in his body, and began to cric out 0 God, 0 God. So natural it is even for the worft of mankinde to acknowledge a God in their extremities; and for others more ingenuous, even among thofe that want Scripture-light (as Tertullian hath obferved ) to be frequently faying, God feeth. I commend it to God, God will recompenfe: which drew from him an exclamation that muft be warily under-
(3) Eftimonium animes naturaliter Cbriftians ! Tertuil. A= polog. ftood, 0 the tefimony of a foul naturally Cbrifitian!
6.4. V I. If he do circumspicere, look round about him to the various occurrences in the world; the great deliverances vouchfafed to fome, the great calamities

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calamities brought upon others, both Exerc.2. beyond all expectation. The Lord is, Pral.s. 16 . and cannot but be, known by the judgements which be executeth; Co by the bleffings which he beftoweth. Who can fee a Daniel refcued from reafonable lions, unreafonable men, a Mofes preferved in an ark of bulrufhes, a Noab in a deluge of waters, others in a furnace of fire? Who can behold a Pbaraoh plagued, an Herod eaten up with worms, an Achitophel making away himfelf, a fudas burfting alunder in the midft, an Arius voiding of his bowels, and not crie out, as it is in the Pfalm, Verily Pal se.tet. there is a rewbard for the righteons, doubtlefs there is a God that judgeth the earth? We meet with a paffage in Atheneus not unworthy, as I conceive, to be taken notice of, and recorded here. When at a publick meeting in fome place of receit, a beam of the houfe fuddenly falling had dafhed out the brains of a notorioufly wicked man in the fight of many by-ftanders to whom he was known;

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Ash. 3. Av foes dovion हैग פुoi. सं गे
 *er. Athen. Deipnolophift. 1. 8.
known ; one Stratonicus brake out into a Speech fo emphatical in the Greek, as it can hardly be tranflated without much loIs, yet take it thus: Sirs, faid he, the beam of light which I have, convinceth me that there is a God; if any of you be otherwife minded, this beam of wood may fuffice to beget in him the fame perfwafion.
6. 5. But notwithstanding all this, as it fared with the wife men from the eaft, who, although they were affured. by the appearance of a far that a King of the Jews was born, yet needed the prophets manuduction to give them norice who he was, and where they might find him : fo though natural reafon improved can make it appear that there is a God, yet there is a neceffity of Scripture-revelation to inform us who and what be is, in regard of his Effence, Subfiftence, and Attributes; in all the fe the written word goes far beyond whatever was or could be difcerned in Natures School, and becomes

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the fountain of that literal knowledge which we are now to treat of.

## Exercitation 3.

Reafons three ways of difcovering God fall hloort of manifefting what he is. The exprefion in Exod. 3. 14. mof comprebenfive. A brief expofition thereof. Satans impudence. Nature and Ant both unable to difoover the Trinity. What Scripture revealeth about it. Bafils memento. Julians im piety. Socinians branded. The three Perfons compared to thoofe three wells in Genef. 26.
§. 1. Ivines tell us of three ways, Exerc.30 whereby reafon goes to work in her enquiry after God; but none of them all is able to make a full difcovery of his Effence. The firft is via caufalitatis, when from the creatures, whereof God is the fupreme univerfal caule, reafon begins to contemplate him as their efficient, becaufe they could not make themfelves. But hitherto it onely difcovereth Quod fit, that there is a God, to whom all things ow their beings; not Quid fit what he

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S \sim, \quad \text { is. }
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Ash. 3. is. The fecond is via remotions, when it confidereth the feveral imperfections of creatures, and removeth them all from God, as inconfiftent with a Deitic. Thus it conceiveth him immortal, impassible, impeccable, because to die, fuffer, fin, are imperfections. But this onely fheweth Quid non fit, what he is not; the is fill to lek for what he is. The third is via eminentie, when reafor confidereth the foundry perfections, which are flattered here and there among created beings, and ascribes them all to God in an eminent and tranfcendent way. As when finding in Angels and men wifdome, holinefs, and ftrength, it conceiveth God to be mot wife, mot holy, and mot ftrong. Yet even this doth but thew Qualis fit, non quis, what kinde of being God is, not 20 bo is he. Reafon for that muff be beholding to revelation. In which reflects I carnot but applaud the wife antler of that Phitofopher, (Epictetus, as lome report ) who when his hear-

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ers faid to him, $\mathrm{S}^{r}$ you have uttered ma- Exerc. 3. ny excellent things concerning God, Joh.de Carbut we cannot as yer underftand what thas, tion il. but we cannot as yet undertand what catholic.ib.
 to Set forth God, I hould either be God my felf, or God bimjelf ceafe to be what he is. Si omnino ego Deum declararem, vel ego Deus effem, vel ille Deus non foret.
62. Were all fuch paffages fet afide as are not originally the Heathens own, but borrowed from Jewifh or Chriftian authours, I fhould not be afraid to affirm, that there is one very fhort exprefsion in Scripture, to wit this, I am that 1 am, which revealeth Exod.3.14., more of God, then all the large volumes of Ethnick writers. An expreffion fo framed as to take in all differences of time, according to the idiome of the Hebrew tongue, wherein a verb of the future tenfe, as Ebieh is, may fignifie time paft and prefent, as well as that which is to come. Hence arifeth a great latitude of interpreta-

Aph. 3. tion ; for according to different readings it implieth different things. Reading it, as we do, 1 am that 1 am, it importeth the /upremacie of Gods being. The creatures have more of non-entity then of being in them: It is proper to him to fay 1 am. seruis ơv. fo the Septuagint. Or the fimplicity thereof; whiereas in creatures the Thing and its Being, Ens and Efentia are diftinguifhable, in him they are both one. Or the ineffabilitie; as if the Lord had faid to Mofes, enquiring his name, I am my Jelf, and there is nothing without my lelf that can fully exprefs my Being. Which Sealig. de Sub- put Scaliger upon inventing that admi-
365.S2. rable epithet 'Avrouris, that is', Ipfifsimus Iple. Or laftly, the Eternitie thereof; fince there never was, never will be a time, wherein God might not, or may not fay of himfelf 1 am . Whence it is that when Chrift would manifeft his
Micah 5.2. goings out from everlafting, as Micah phrafeth it, he maketh ufe of this expref. Jih. 8. 58. fion, Before Abraham was, 1 am, not 1

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was; for that might have beenfaid of Exerc.3. Enoch, Noab and others who lived before Abrabams time, yet were not eternal, but 1 am . If it be rendered 1 am what 1 was, as Pifcator would have it, then it fpeaketh his Immutability: I am in executing, what I was in promifing, Yefterday and to day and the fame for ever. If, as others, I will be what I will be, then it denotes his Independency. That ef: fence which the creatures have dependeth upon the Creatours will; None of them can fay $I$ will be, not having of and in it felf any power to make it felf perfevere in being, as God hath. It may perhaps intimate all there, and much more then the tongues of An - on onviunt bomit. gels can utter. Verily it is a fpeech containing more in it (as a learned writer acknowledgeth) then humane Exod. 3.34 . capacities can attain.
§. 3. I fhall therefore forbear to enlarge upon it. Let me onely obferve before I leave it the notorious impudence of apoftate fpirits. Satan not

Aph. 3. contenting himielf to have got the name of fove in imitation of fehoval, the incommunicable name of God, prevailed with his deluded followers to afcribe unto him that, which the Lord of heaven and earth affumeth to himfelf in this myfterious place of $E x$ odus, faying $I$ am that $I \mathrm{am}$. For over the gate of Apollo's temple in the city of Delphbi, fo famed for oracles, was engraven in capital letters this Greek vvord eft, which fignifies Thou art, vvhereby thofe that came thither to vvorfhip, or to confult Satans oracle, vvere inftructed to acknovvledge him the fountain of being, and the onely true God: as one Ammonius is brought in difcourfing at large of this very thing in the laft Treatife of Plutarchs morals, vvhereunto I refer the reader.
6. 4. As to the point of divine fub. fiflence, Febova Elohim, Father, Son and

Deus indivirè unes in Trintu!e, or incontfuse trinus in uisitati. Holy Ghoft: three perfons, but one God; or in Leo's exprefsion, One God without divifion in a Trinity of Perfons, and three

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tbree Perfons without confufion in an Unity Exerc. 3. of Effence; it is a difoovery altogether fupernatural: yea Nature is fo far from finding it out, that nove when Scri= pture hath revealed it, The cannot by all the help of Art comprehend, or fet it forth as fhe doth other things: Grammar it felf wanting proper and full words whereby to exprefs, Logick ftrong demonftrations whercby to prove, and Rhetorick apt fimilitudes whereby to clear fo myfterious a truth. The terms Effence, Perfons, Trinity, Generation, Procefsion and fuch like; which are commonly made ufe of for want of better, have been and will be cavilled at as fhort of fully reaching the myftery in all its dimenfions. Of the fimilitudes ufually brought for its illuftration that which Hilary faid is omais campore moft true, They may gratifie the wonderAanding of man but none of them exactly hetur quàm fuit with the nature of God. For example, ${ }^{\text {iib. } 2 \text { de Tsin. }}$ Not that of a root, a trunk, and a branch; the trunk proceeding from

Aph. 3. the root, the branch from both, yet but one tree: becaufe a root may for forme time be without a trunk, and a trunk without a branch, but God the Father never was without his Son, nor the Father and Son without their cooternal Spirit. Neither that of a chryfall Ball held in a river on a Sunfhineday, in which cafe there would be a Sun in the Firmament, begetting anon: ther Sun upon the chrystal Ball, and a third Sun proceeding from both the former, appearing in the furface of the water; yet but one Sun in all: for in this comparifon two of the Suns are but imaginary, none reall fave that in heaven; whereas the Father, Word and Spirit are diftinct Perfons indeed, but each of them truly and really God.
8. 5. Well therefore may Rheoricians fay, It is not in us and in our fimilitudes fully to clear this high point; Logitians alfo, It is not in us and in our demonstrations fully to

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prove it. For however reafon be able Exerc. 3. from the creatures to demonftrate a Godhead, as hath been faid, yet it cannot from thence a Trinity; no more then he that looks upon a curious picture can tell whecher it was drawn by an Englifhmann, or an Italian, onely that the piece had an artificer, and fuch an one as was a prime mafter in that faculty:becaufe the limbner drew it as he was an artift, not as one of this or that nation. So the world is a production of that Ejence which is common to all three, not any perfonal emanation from this or that Jubfifent; which is the realon why a Deity may be inferred from thence, but not any diftinction of Perfons, much lefs the determinate number of a Trinity. The doctrine whereof is like a Temple filled with fmoke, fuch fmoke as not onely hinders the view of the quickeft eye, but hurts the fight of fuch as dare with undue curiofity pry into it. A myftery, which my faith embraceth as revealed

Aph. 3. in the word, but my reafon cannot fadome. Whileft others run themfelves on ground, and difpute it till their underftandings be non-pluft; may I be enabled to beleeve what Scripture teftifieth concerning an unbegotten Father, an onely-begotten Son, and an Holy Spirit proceeding from both; Three, yet but One: and therein to acquiefce without enquiring as Mary did, when the Angel foretold her miraculous conception, How can this thing be? To which queftion my return fhould be no other but that of Aufine, who notwithftanding his fifteen books concerning the

Nefcio, ơ libenter nefcire proficeur. Ausguft. ferm. de tempore 189. Trinity, modeftly faid, Askeft thou me bow there can be Three in One, and One in in 'Three? I do not know, and am freely willing to profefs my ignorance berein. Verily this light is dazling, and our eyes are weak. It is a cafe wherein the wifeft clerks are punies, and the ableft Oratours infants.
6. 6. Yet is the myftery it felf written in Scripture as it were with

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the Sun-beams. I reject not as inva- Exerc. 3 . lid, but onely forbear as lefs evident the places commonly cited out of $\mathrm{MO}_{0}$ fes and the Prophets; choofing rather to infift upon New-teftament difcoveries, when the vail which formerly hid the Holy of Holies from mens fight was rent in pieces, and the fecrets of heaven expofed to more open view, then whileft the Church was in her minority. At our Saviours baptifme there was a clearer manifeftation of the Trinity then ever before; as if God had referved this difcovery on purpole to add the greater honour to his onely Sons folemn inauguration into the office of Mediatour-fhip, which was then moft vifibly undertaken. Who fo cafts his eye upon the third chapter of the Gofpel according to Luke, will quickly difcern the Father in an audible voice, heard but not feen, This is my beloved Son, in whom I am well ver. 27,22, pleafed. The voord made flefh now in the 2 vice pacer, water, receiving baptifme, and after Natur fumine, T. 2 praying,

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Aph. 3. praying, fo both beard and feen. The Spirit like a Dove defcending and refting upon Chrift, feen but not beard. Infomuch as the Catholicks were wont in the times of Athanafius to fend the misbeleeving Arians to fordan, there to learn the knowldge of a Trinity.
8. 7. Behold after this a clear no= mination of the three coeffential Perfons in that commifsion which Chrift our Lord fealed to the Apofles before his afcenfion, in the end of the Gofpel according to Matthens, when he fent them out to make dijciples in all Nations, baptizing them in the name of the Father, and of the Son, and of the
 TafE入áß nosdien cis Baтlǐ'usisa,
 Tre7t5 d' 'suiv, Mat i $\partial \mathrm{y}, x_{y}^{\prime}$ ac 210 V 1ワยйนе. Ba6nt. epift. 78. ty here? How can any who by vertue of this inftitution hath been baptized, refufe to beleeve it? It becomes us (faith Bafil) to be baptized as we have been taught, to beleeve as we have been baptized, ov toglorifie as we bave beleeved, the Father, the Son, and the boly Spirit. This the great Apoftate

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Apoftate Julian, was not a little fencible Exec. 3 . of; wherefore confidering that he could not fairly disclaim the Trinity, till he had renounced his baptifme, he took the blond of beauts offered in facrifice to the heathen Gods (as Nazianzen tells us from the report of his own domeftical fervants) and bathed himfelf therein all over; fo, as much as in him lay, wafting off the baptifme he had formarly received. Add hereunto that impregnable place (which hath hithereto, and will for ever hold out againft all the mines and batteries of hereticks ) in the firft epistle of foin, There are three that bear witmefs in heaven, the Father, the Word, and the holy Spirit; and thee three are One. Where a Trinity is proclaimed both in numero numerate, there are three; and in numero numerato, telling us plainly who they are, Father, Word, and holy Spirit: And that the fame Effence is common to them all. For the fe three are One.
6. 8. Yet is there a late generaT 3 dion,

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Aph. 3. cion of men commonly known by the name of Socinians, who although they maintain againft Atheifts the Perfonalitie and Eternitie of God the Father, have confounded Chriftian Religion by denying the Eternitie of the Son, whole Perjonalitie they acknowledge; and the perfonalitie of the Spirit, whole Eternitie they confers. Methinks it fares with there three bleffed Perfons, as with thole three noted wells of which we reade in the twenty fixth of Genefis. Two of them I/aacs Servants were enforced to Arrive for with the herdmen of Gerar, which made him call the one Eek, that is, contention, the other Sit $=$ nah, that is, hatred. A third they got quiet poffersion of, and he called the lame of it Rehoboth, flying, Now the Lord bath made room for us. The Fathers Godhead is like the well Rehoboth, which there was no ftrife about, the Sons divinity like the well Ejek, we are forced to contend for that, as alpo for the Deity of the Spirit, which is

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as Sitnab to the Socinians; they hate the Exerc. 4 thoughts of it, much more the acknowledgement.

But can any man fay by the Spirit of God, that the Spirit is not God? Is it not as clear by Scripture. light that Cbrift is God, as by Natures light that God is? Are they Chriftians and Spiritual, who denie the divinity of Cbrijt and the Spi rit? Let the judgement of charity enjoy its due latitude: but for my part, I would not for a thoufand worlds have a Socinians account to give at the end of this.

## Exercitation 4.

Divine Attributes calling for trangcendent re/pect. They are fet down in the Scripture $\int 0$, as to curb our curiofitie, to belp our infirmity, to prevent our mifapprehenjions, and to raifeour efteem of God. Spiritual knowledge fuperadding to literal clearnefs of light, fweetenefs of tafte, fenje of intereft and Jinceritie of obedience.
Ext to the Effence and Subfiftence
of God, his Attributes are to be confider-

Aph. 3. confidered; concerning which I premife this rule.
6. 1. The degrees of our respest are to keep proportion with degrees of worth in perfons and things; ordinary worth requiring efteem, eminent calling for reverence, auperemisent for admiration, yea and adoration too, if it be an uncreated object. Hence the Pfalmilt upon contemplation of God crieth out as

Pral. So r, and 9 . in an extafie, 0 Lord, our Lord, bow ex= cellent is thy Name in all the earth! His Attributes are his Name; their worth fo fuperexcellent, as far to tranfcend the utmoft pitch of that obfervance, which we, poor we, are able any way to render. Seeing as the ftars of heaven difappear, and hide their heads upon the rifing of the Sun that out-fhineth them : fo creatures feem not to be excellent, yea, not to be, when the being and excellency of their Maker difplayeth it Ifai, 40,17 . felf, according to that, All nations be= fore bim are as notbing; and they are counted to bim lefs then nothing and vanity. The beft

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beft of them have but fome perfecti- Exerc. 4 . ons: God either hath (as manna is fuppofed to have had the relifh of all meats ) or containeth all; Sovereignty comprehendeth inferiour honours. The beft of their perfections are mixed with fome defeets : but God is light, iJoh, 1.5 . and in bim is no darknefs at all. They may be perfect and good in their kinde: He is perfection and goodnefs it felf. In them we may finde matter of wonderment, but of a/fonibment in him, wit= nefs that eminent place Nehem. 9. 5. Bleffed be thy glorious N(ame, which is exalted above all blefsing and praije. Nature, though not altogether filent upon this argument, to wit the divine Attributes, yet enjoyeth but a dim light to difcover them by, whereas the Scripture reprefenteth them moft magnificently in fundry refpects.
8. 2. Firft, fo as to curbour curiofitie. For which end it expreffech divers of them negatively, as when God is faid to be infinite, immortal, invifible, un-

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Aph.3. fearchable: whereby we are taught that it is eafier for us to know what he is not, then what he is, which is known onely to himfelf. The beft terms (as salis. de Sut. Scaliger hath it) for men to manifett sili-. Exe:cit. 365.5 -
 Qpager $\dot{\varepsilon} \pi \pi^{2}$
TÉxas čaro, ? \&-


 socitan Nazi ar:z.hymn. ad Deum. Melius feitur nefciondo. Aug. lib. 2. de ordine. their underftanding of God by , are thofe which manifeft that they underftand him not. Thou, 0 Lord, faith Na zianzen, baft prodused all thofe things 'f which no Speak; but art unspeakable thy felf. All that can be known by us is from thee, but thou thy Jelf canft not be known. Yea Auftin was not afraid to affirm that $\mathcal{N}$ efcience is the better way of knowing God.

Secondly, fo as to belp our infirmitie. For whereas we are not able by any one act of our finite underftandings to comprehend that infinite Effence, which is it felf one fimple Act, but comprehenfive of all perfections; Holy Scripture, condefcending to our weaknefs, alloweth us to take up as it were in feveral parcels, what we cannot compafs at once ; and in contemplating the Attributes to conceive

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forme under the notion of divine proper-Exerc. 4 . ties incommunicable to creatures; fuch as are Immenfity, Independency, Enternity, Simplicity, Self-fufficiency, Allfufficiency, Omnipotence, Omnifcience, Omniprefence. Others under that of divine faculties; fuch are Underftanding, Will, and Memory afcribed to God. It gives us leave to look at Come as divine affections; fuch are his Love, Hatred, Anger, Grief and Delight. At others as divine virtues; Such are his Mercy , Juftice, Patience, Faithfulness, Holiness, Wifdome, \&c. and at other forme as divine excellencies refulting out of all the former; fuck are Majefty, Bleffednefs and Glory.
6. 3. Thirdly, fo as to prevent our mifapprebenfions. The Attributes of God however diverfified in our conception (as hath been faid) are identified with his Effence, which is but One: though to us they appear to be different each from other, and all from it; as

Aph.3. the vaft ocean, though but one, receiveth divers names from the feverall fhores it wafferh upon: fo however Juftice, Mercy, Power and the reft, be feverall names fuited to different operations; yet God is but one fimple AIZ under thofe various denominations. Left we fhould therefore apprehend them to be fuch qualities as our virtues are, really diftinguifhable, yea and feparable from our being (as appeared when the firft man fell from his holinefs, yet continued a man ftill) Scripture doth fometimes predicate them of God in the abftract: as when Chrift

Prsverb. 1 Jor. .t. 8. $\pm$ Joh.s. 6.

Heb.6.13. Dil. 89.35. is ftyled Widome; when it is faid, God is love, and the Spirit is truth. Men may be called loving, wife and true: God is love, wifdome and truth it felf. The Apoftle telleth us that if God fwear, he doth it by bimflf andino otber; yet we finde him in the Pfalm fiwearing by his boline/s: whence it followech that his holinefs is himfelf. Chrift is ufually faid to fit at the right hand of God; but

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in one place it is expreft by fitting on Exerc. 4 . the right hand of poover: Therefore God ${ }^{\text {Maik }{ }_{14.6 .0}}$ is Power, as well as Love. There is the fame reafon of all his attributes.
6. 4. Fourthly, So as to raife our efteem of God. Some there be which are frequently called Communicable Attributes, becaufe in them the creatures flare, as being, immortality, goodnefs, and wildome. Left we floould in this refpect have lower thoughts of God then becomes us, Scripture is wont to afcribe them to him in fuch a way of fupereminence as, (however they be participated by Angels and men yet ) he onely is faid to have them. Witnefs thefe texts, There is none Is. 45.6 . befides me. Who onely hath immortality. ${ }_{\text {I Tim. }}^{\text {Th Chap }} 16$. God onely wife. And There is none good but 1.17 . God. Becaufe in him they are all infinite, all eternal, all unmixed, and without the leaft allay of imperfecti. on. An apoftrophe borrowed from a devout, though popifh, writer, fhall Shut up this. 0 aby s of divine perfections!

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\mathrm{V}_{3} \quad H_{01 D}
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Aph. 3. How admirable art thou, 0 Lord, who pols Frise. Love Jeffef in one onely perfection the excel llecy of $\left.\begin{array}{c}\text { of } G x d \text {. it. . } \\ \text { cap } ., ~ \\ \xi\end{array}\right)$ all perfections, in fo excellent fort, that none pa:.7\%. is able to comprehend it but thy felf!
6. 5. There is yet behind, a third kind of knowledge far exceeding both the former. A knowledge of God not proceeding from the light of Na ture alone, as the firft doth; nor of Scripture alone, as the fecond; but from
Ephebe. T.17. effectual irradiation of the Spirit of wifdome and revelation, accompanied with purging and cheering influences from the fame spirit. Look as the Li teral maketh an addition of further difcoveries to the Natural (which hath been fufficiently proved) So this Spin ritual knowledge of God fuperadds even to the Literal fundry particulars, not unworthy of our ferious confideration, viz.

First, Clearness of light. Since the Canon of Scripture was perfected, the things which the Holy Ghoft difcovereth are no other for fubftance; but thole

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thofe very things which are contained Exerc. 4. in the written word: onely he affords regenerate perfons clearer light to difcern them by, then any they had before their converfion. Take a man that is now become a learned Critick, turn him to the fame Authour which he perufed when he was a young ftudent; he will finde the felf-fame matter, but fee a great deal further into it, becaule he hath now got further light. So is it here.

Secondly, Sweetnefs of tafte. I fate Cantic.2.3. down under his 乃hadow with great delight, and bis fruit woas fweet to my tafte. So the Spoufe. 0 tafte and fee that the Lord is Pla ..39.8. good. So the Pfalmift. Upon which place the School=men have founded theirddiftinction of knowledge of fight and a knowledge of taffe. Spiritual fience siemtia is fteeped in affection; taking delight in the things known, and not barely apprehending, but relifhing and fas vouring what it apprehendeth with abundance of love and complacency.

## Whence

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Aph.3. Whence thole exprefsions in Solo: Ca tic.1.3.
Nefit divine, gat noil stat, quin non anat. Jo. Euich.
Niconb. Theopo'it. page. gI. mons long, Because of the favour of thy good ointments, thy name is as an ointment poured forth, therefore do the Virgins love thee, He doth not know the things of God ( faith a late writer well) who doth not define and love them.
6. 6. Thirdly, Sente of intereft. Of Ezek. 28. 22. the Zidonians God faid, They hall know compared with verde 26. Ephef. 1.13. that I am the Lord: But of his own people Israel, They Shall know that; I am the Lord their God. Paul of the beleeving Ephefians concerning Chrif, In whom ye trufted, after that ye bad beard the word of truth, the Gospel of your Salvation. Others may confider the Gofpel as a word of truth, and a doctrine holding forth farvation; but fuch as are favingly en= lightened and fanctified by the Spirit, view the falvation it holdeth forth as theirs, and are ready to fay of every truth therein contained, This is good and good for me. Happy man, whofoever thou art, that cant look by an eye of faith at the Gofpel as the Charter of

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thy liberties, at the condemning Law Exerc. 4. as cancelled by thy Surety, at the Earth as the footfool of thy Fathers throne, at Heaven as the portall of thy Fathers houle, at all the creatures in Heaven and Earth as an heir is wont to look at his fathers fervants, which are therefore his, fo far as he fhall have need of them, according to that, $A l l l_{230}^{1}$ Cor. 3.22 , are yours, and ye are Cbrifts, and Chrift is Gods.

Fourthly, Sincerity of obedience. No doubt but Elies two fons, being Priefts had a literal knowledge of God; yet being profane, they are faid exprefly not to have known him. They s Sam, $2, \mathrm{r}$ z: were fons of Belial; they knew not the Lord. When Lucius a bloudy perfecuter of fered to confels his Faith, in hope thereby to beget in the auditours a good opinion of his orthodoxy, Mofes the religious Monk refufed to hear him, faying, The eye might fomet imes judge Rufin, hifor?: of ones faith as well as the ear: and that Eccp.6. whofoever lived as Lucius did, could not be-

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Aph. 3. leeve as a Cbriftian ought. Fully confo.
James 2. 18. nant hereunto is that of James, I will pheno thee my faith by my works. That of
: John 2.4. John, He that faith, I know God, and keepetb not bis commandments is a lyar, and the truth is not in bim. And that of Job, Be-
Iob 22: laft. bold the fear of the Lord that is wifdome, and to depart from evil is underftanding.

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## APHORISM IV.

## Goodness and Greatnefs are At-

 tributes fo comprehenfive, as to include a multitude of divine perfections.
## Exercitation 1.

Exec. 1.
God described from goodness and greatness both without and within the Church. A lively pourtraiture of his goodness in the several branches thereof. Exod. 34.6,7. Bowels of mercy mmplying inwardness and tenderness. Our bowels of love to God, of compassion to brethren. Mercy not to be refused by unbelief, nor abused by prefumpion.
6. 1. farm He moot learned among the Heathen made account they had fufficient-
 they ftyled him Good and Great, yea optimus maxithe Bet and Greatest of Beings, Wei mas.
the Belt and Greateft of Beings. Netthen can it be denied that there two at-
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Ash. 4. tributes, if we take them in their latitude, comprehend very many of thole perfections, which commonly go under other names. And this perhaps may be the reafon why David in Palm one hundred fourty fifth (which the Coven inar-Rabbins are fid to have efteemed fo gumento Prat. 145. highly of, as to determine, but with more fuperftition then truth, that whofoever repeated it thrice every day might be fure of eternal life) having fer himfelf to extoll God and to bless his name, as appeareth by the firft and fecold verfes, infifteth chiefly on there Pal.145.v.3. two. Great is the Lord, and greatly to be praifed, and his greatness is unfearchable. Var'. 7.8, 9. Shortly after, They Shall abundantly utter the memory of thy great goodness. The Lord is gracious and full of compassion, flows to anger and of great mercy. The Lord is good to all; and bis tender mercies are over all bis works. I hall accordingly treat of both, and firf of his Goodnets.
Aft 7.22 . 6. 2. Mopes was skilled in all the learning

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learning of the Egyptians; yet as not con-Exerc. I . tent herewith, he becometh an humble fuiter to God for forme further and better knowledge, Ibefeech thee (faith he) Exon'. 33. 18. Sherd me thy glory. Other notions may fill the head of a moral man : nothing fort of the knowledge of God can fatisfie the heart of a Saint. Wherefore in anfwer to this requeft, the Lord maketh him a promife, laying, 1 will make verier 19. all my goodne $\beta$ pa ß before thee. The thing defired was a fight of his glory; the thing promiled a view of his Goodnels. Which intimateth that however in themfelves all the Attributes of God be glorious, yet he glorieth molt in the manifestation of his goodnefs, neither doth any bring him in fo much glory from the creatures who are wont to magnific this molt. I will mention the I ia $6_{3.7}$. loving kindneffes of the Lord, and the praifoes of the Lord, according to all that the Lord hath beftowed on us; and the great goodness towards the bouse of Ifrael, which be bath beftowed on them, according to bis

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\mathrm{X}_{3} \text { mercies, }
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Aph.4. mercies, and according to the multitude of bis loving kindneffes. So the Church in Ifaiah,

Now the forementioned promife made to Moles in Exodus the three and thirtieth, was made good in chapter the thirty fourth, where the Lord is raid to have paffed by him, and proExod, $3+6,6$.claimed, The Lord, the Lord God mercia= Toture bonce locu z ad bonita-
 divvic. de Dies
Auimadver.
thousands, forgiving iniquity and tranforefinl.c. fin, and fin, and that will by no means clear the guilty, vifiting the iniquity of the fathers upon the children, and upon the childrens children unto the third, and to the fourth ge-- aeration. All which clauses, (even the latter, expounded by molt of Gods Jusftice) may be fo interpreted as to relate to his Goodness rather.

It is twofold, one Effential, that wherewith God is good in himfelf, the other Relative, that whereby he doth good to his creatures. The former is here feet forth by the term Jehovah, which

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which is doubled, and doth moft fully Exerc. r. . ferve to exprefs it, as coming from a root, that fignifieth Being. For Goodnels and Entity are convertible, and every thing fo far forth as it partaketh of Being, partaketh allo of Bonity: wherefore God in whom all degrees of Entity meet is undoubtedly moft good. The latter in the title El, which as a learned Jew affirmeth, doth not lefs clearly exprefs his imfluence, then Fehovaly doth his Effence: El and Elohim in their moft proper notion (as he telleth us ) fignifying the authour and producer of things by an infinite power. Of this Relative goodnefs there are fundry diftinct branches mentioned in this fuperexcellent Text, which are fpoken to in their order.
§. 3. The Firit is Mercy. The nature whereof may receive much light from the Hebrew word which is here made ufe of. It cometh from a root that $\sqrt[f]{1}$ gnifieth fhutting up in ones bowels, as child-bearing women retain and cherifh

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- Aph. 4. cherifh their deareft offspring within their wombs. Accordingly we reade in Luke of the bowels of Gods mercy; a phrafe which implieth both inwardnefs and tendernels. Firft inwardnefs, our bowels are the moft inner parts: The mercy of God Springs from within, and hath no original caufe without himfelf. Humane affection is commonly both begotten and fed by fomewhat without, in the thing or perfon beloved; as culinary fire muft be kindled and kept in by external ma-
 Exad. 33.19. and fheweth mercy on whom be will hhews mercy ; as celeftial fire is fuel to it felf. He freely extendeth mercy to us in making us good, then doth us good for being fo; is not this a mercifull God? Secondly tendernefs. The forecited paffage in Luke runneth thus in our tranflation, Through the tender mercies of our God. Of all parts the bowels relent and earn moft. In them we are wont to finde a ftirring, when frong affections


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affections of love or pity are excited, Exerc. I. as 7ofeph did upon fight of Benjamin. Gen. 43.30 . God fpeaking after the manner of men ufeth this patherical exprefsion concerning his people, How hall I give thee Hot.rn.s. ap Ephraim? how Ghall 1 deliver thee 1 raeel? how thall I make thee as Admah? how hall I Jet thee as Zeboim? mine beart is turned within me, my repentings are kindled together. His people accordingly crie to him, Where is thy zeal, and thy frength? the Iai. 63. 15. founding of thy bowels, and of thy mercies are they reftrained? Of all humane bowels thofe of mothers are the tendereft. (an a wooman (faith the Lord) forget her /uck- Ini. 45.15 . ing childe that he pould not bave compaffion on the fon of her womb? Yet fooner fhall all the mothers in the world prove unnatural, then he unmercifull: for fo it followeth, rea they may forget, yet will not I forget thee.
6. 4. Well may this notion of mercy put us in minde of returning bowels of love to God, according to what David faid in the beginning of Pfalm

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Aph. 4. the eighteenth, I will love thee 0 Lord my 7pren frength; where the word cometh from Ex intimis ri- the fame forementioned root, and in-
feeribesdiliganm
te. Pial. 18. उ. mate excreling lo out of his moft inward bowels : as alfo of ex. tending bowels of compalsion to thofe efpeciedly that fland in neareft relation to him, according to that of
i J.h. ?, 17. John, Whofo bath this worlds goods, and feeth bis brotber hath need, and 万hutteth up bis bowels of compalsion from bim, bunb dwelleth the love of God in him? But that is not all the improvement we are to make of this Attribute. As it is a moft tender affection, fo is it to be moft tenderly ufed. Take we therefore diligent heed, as of refufing it by unbelief, fo, of abufing it by prefumption.
Jonah. 2. 8.
Firft, of refufing mercy by unbelief. Many, as the phrafe is in Jonah, for Jake their own mercie, by giving way to objections arifing from the flefh, like fmoke out of that bottomlefs pit in Revelation. Say not therefore God is fo angry with me, the aurows of the

Almighty

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Almighty ftick fo faft, and the poyfon Exerc. 1. thereof doth fo drink up my firit, that I cannot expect any mercy from him. Know that the Loid is wont even in wrath to remember mercie: and that the Hab.k. ?. s. correction which thou at prefent lookeft at as an argument of wrath, may perhaps be an evidence of love, and an act of mercy. God is not about to hew thee down, as thy unbeleeving heart imagineth, but to prune thee for prevention of luxuriancy. Be fure the right hand of his clemency knoweth whatever the left hand of his feveritie doth. Thou hadit better be a chaftened fon, then an undifciplined baftard. There is no anger to that in Ifaiah, Why Iaio. r. 5. fhould ye be fricken any more? ye will revolt more and more: That in Ezekiel, I will Ezek. 1 t. 42. make my fury towards thee to reft, and my jealoufie fhall depart from thee; and I will be quiet, and will be no more angry; That in Holea, Ho is joyned to idols, let bim alone. Siztur quando Then is God moft angry of all, when super oinen fitur. he refufeth to be angry; yea there is no

Hof. $4 \cdot 17$
Titne magis irairam mifcralio ifta. Bernard.

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Aph.4. anger of his to be compared to this kinde of mercy. Men that are fatted to deftruction of en go profperoufly on in the world, have few afflictions in their life, no bands in their death: but

Abfit à nobis,
chrivfimi, talis fclicitas. Erafm in concione de milericordia. as Erafmus once faid, From this properitie good Lord deliver us.

Say not I am unworthy, and mult therefore defpair; for mercy is free, and if God fhould fhew mercy to none but fuch as are worthy of it, he fhould fhew mercy to none at all, feeing All bave finned and come fhort, as of the glory, fo, of the mercy of God. Say not my fins are many and great, too many and too great to be pardoned: but oppofe to the multitude of thy tranfgrefsions
pal. si. 1. that multitude of tender mercies mentioned by the Pralmift; not forgetting the gracious invitation by another Prophet, Let the wicked forlake bis way, and the unrighteous man bis thoughtss; and let bime return unto the. Lord, and be will have mercy upon bim, and to our God, for he will abundantly pardon, or, multiplie pardon, as the

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the original phrafe imports. To the Exerc. 1. greatnels of thy fins oppofe the riches of Gods mercy, and greatnefs of his love Spoken of by the great Apoftle. God, faith he, who is rich in mercy, for bis Eplece. . . . great love wherenith be loved us. Lo here a vaft heap, whereunto men may come with confidence, be it never fo much they have need of, becaufe thefe riches are not impaired by being imported. The mercies of an infinite God are infinite mercies, and fo able to fwallow up all the fins of finite creatures. What though thou haft heretofore delighted in fin? defpair not, for he delighteth in Miash 7.18 . mercy, mercy pleafeth bim, as much as ever any fin did thee. What though thy re= bellion hath been long continued? The Pilm 103.17\%. mercy of the Lord is from everlafting to ever. lafting upon them that fear him. Yea what though to former guilt thou haft added back-fliding, and relapfes to rebellion? yet remember that in Jeremiah. Return Jeter.: :25, ye back-fliding children, and I will beal jour back=fidings, together with that in the $Y_{3}$ laft

Aph. 4. laft of $H_{0}$ fea, where 1 frael had no fooner faid, In thee the fatherless findeth mercy, but it followeth immediately, I will heal their back-flidings, I will love them freely. But left any fhould furfet on thefe fweet meats, take we heed.
6. 5. Secondly, of abufing mercy by prefumption. Mercie improved openeth to us the fureft refuge; Mercy abufed brings upon us the foreft vengeance. It would be cons fidered that there is one kinde of prefumers whom mercy it felf is refolved to have no mercy on, fo long as they continue fuch : to wit, thofe that dare expect it, notwithftanding their refolution to go on in their impenitence, and ignorance of God. For thus faith the God of heaven concerning him,
Deur.2s. 19, 20,21. Who bleffetb bimfelf in bis heart, Jaying, I Thall have peace, though I walk in the imagination of $m y$ beart, to add drunkenneis to thirft, The Lord will not fpare him, but the anger of the Lord and his jealoufie fhall fmoke againgt that man; and the curfes.

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that are written in this book Shall lie upon Exec. 1. bim; and the Lord Shall blot out his name from under heaven; and Shall Separate bim unto evil. And again, It is a people of no ${ }^{150.27 .11 .}$ underftanding; therefore be that made them will not have mercy on them, and be that formed them will Shew them no favour. Such Shall at length find to their colts that the Juftice of God, as well as his Mercy endures for ever: And that as nothing is more calm then a froth, more ra. ging then a tempeftuous lea; nothing more cold then lead when it is taken out of the mine, nor more fcalding when it is heated; nothing blunter then iron, yet when it is whetted nothing more tharp: So none more mencifull then God, but if his patience be turned to fury by our provocations, none more terrible. Because I have forged thee, faith the Lord, and thou waft not purged; thou $\int$ halt not be purged from thy filthiness amy more, till I have caused my fury to reft upon thee. I the Lord have $\beta_{\mathrm{P}}={ }_{14}^{E z}$ k.24. 13, ken it, and I will do it I will not go back, neirber

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Aph.4. neitber will I Jpare, neither will I repent crc. Wo and again wo to them all, againft whom mercy it telf thall rife up in judgement. Look as the power of God, though infinite, receives limitations from his will; He could have made millions of worlds, would make but one: In like manner his infinite mercy is alfo limited by his will; and his word the interpreter of his will; plainly telleth us that, as Phyficians begin with preparatives, fo he begets fear in their hearts, whom he intendeth $17,18$. mercy to. Look as a father pittieth bis bis cbildren, $/ 0$ the Lord pittieth them that fear bim. The mercy of the Lord is from everlafting to everlafting upon them that fear bim, to Juch as keep bis Covenant, and to thofe that remember his commandments to do them. Not they that prefume, bur that fear; not fuch as break, but as keep his Covenant; not thofe that forget, but that remember his Commandments to do them; or at lealt whofe earneft defires and endeavours

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are that way bent, may expect and fhall Exerc. 2. receive mercy from him. They fhall finde by fweet experience the infallible truth of what $M^{*}$ Peacock once faid upon his recovery out of a deep and $\begin{aligned} & \text { Intran } 87 \text {. }\end{aligned}$ long defertion, viz. That the fea is not more full of water, nor the fun of light, then the Lord is of mercy.

## Exercitation 2.

Grace what. From it fpring Election, Redemption, Vocation, Sanctification and Salvation. A Caveat not to receive it in vain. It pargeth and cheereth. Gloffes upon Titus 2. II, 12. and 2 Theff. 2.26,17. The exaltation of free grace exhorted to. Long-Juffering not exercifed towards evil Angels, but towards men of all forts. It leadeth to repentance; is valued by God, and must not be leighted by us. A dreadfutl example of goodne $\int s$ depifed.
6. 1. Second branch of Gods goodnefs is Grace, which relates to unworthinefs, as the former did to mifery. God is mercifull to the ill-defer. ving, Gratious to the undeferving. So far Z are

Aph. 4. are we from being able to merit fo much as the crumbs which fall from his table, that even temporal favours. are all from grạce. Noab was preferved
Gen. 6 \&. in the deluge. Why ! becaufe He found grace in the ejes of the Lord. Jacob was enriched, and had enough. How came
Ger. 33 . 11. it to pafs? Becaufe God, faid he to Efau, hath dealt graciouly with me. But befide that common favour which all fhare in more or lefs, there is a more ßeecial grace, which the Pfalmift prayeth for, Pal. 106. 5. Remember me, 0 Lord, with the favour that thoo beareft unto thy people; 0 vifit me with thy falvation.
6. 2. This third is drawn throughout the whole web of falvation, and there is not a round in the ladder to heaven, which doth not give every one that fteppeth upon it juft occafion of crying, Grace, Grace. Did the Lord elect thee to life and glory, when fo many were paffed by? What reafon can be given of this but free grace?
Rom, i 1.5 . Paul Atyleth it the election of grace in his epiftle

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epifte to the Romames and eelleth his Exere. at: Ephefians that God had chofen them in Bpher fi. , Chrift before the foundation of the world, according to the good pleafure of his will, to the praile of the glorie of bis 1bid. vis: 7. grace. Haft thou obtained redemption through the bloud of Jefus? That alfo, faith he there, flows from the riches of bis grace. Hath the Lord effectually called thee? Bow down thine head and adore free grace, as the caufe thereof. For be faveth and calleth us $=$ Tim. r. . . faith the fame holy Apoftle, with an boly calling, not according to our works, but according to bis own purpofe and grace. So in the A\&ts, when a great number beleeved, and were turned to Chriftianity, Barnabas faiz the grace of AO, 11, 21.23. God, fhining forth in their conyerfion. Haft thou received any abilities tending either to thine own fanctification, or to the edification of others ? Do the like upon this occafion too, as Paul did, faying, By the grace of God I am owhat : Cor. 15.10 1 am; and bis grace, which was beftowed up-

Aph. 4. on me was not in vain; but I laboured more abundantly then they all; yet not $I$, but the grace of God, which was witb me. In a word, doft thou finde in thy felf any beginnings of falvation, any hopes that it thall be perfected? Remember what that great afferter of free grace hath left upon record to all pofterity. By grace ye are faved through faith; and that not of your felves, it is the gift of God. Remember itfo, as
6. 3. Firft, to beware of receiving the grace of God in vain, it being ordained for better ends, to wit, purging and cheerTitus 2.17,12.ing of fuch as receive it. The grace of God that bringeth falvation, hath appeared to all men, teaching us that denying ungodlis nefs and worldly lufts, we fhould live joberly, riobteoufly and godly in this prefent world: All partakers of grace fhould not one ly denie that grofs ungodlinefs of con. verfation, which the very fons of moralitie decrie and abhor; but alfo voridly lufts, which ochers are fecretly indulgent to. Neisher fhould they content
them-

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themfelves with a negative purity, fuch Exerc. 2. as that of the Pharifee was, 1 am not as Luke 18.11 . other men; not as this publicane; not an extortioner, not an adulterer, (Logicians fay of this particle Not , that it is of a malin gnant nature; Divines know that the malignant Church is much built up by fuch negatives) but alfo practife pofitive holinefs, by living foberly, righteoufly and godly, and that too in this prefent woold: not putting on a vizard of thefe, as the manner of fome is, on a fick bed, or death bed, when they can no longer look at themfelves, as men of this world, but of another. As for cheering, remarkable is that prayer made in behalf of the Theffalonians, Now our Lord Jefus Cbrijf thimfelf, and God even our Fatber, which bathloved us, and bath given us everlafting confolation, and good bope through grace, comfort your bearts. It impliech that whereas we cannot pofsibly raife from our felves any ground of hope, or have any lafting, much lefs everlafting confolation from

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Aph. 4. the creatures, Grace is a firm foundation for both. And this is it, which hath put the prince of darknefs (whofe defire it hath always been to keep men in as hopelefs and comfortlefs condition as he can ) upon ufing his utmoft endeavours in all ages of the Church, either to obftruct the doctrine of free grace, as by Pelagian and Arminian tenents, or to poilon this fountain with cor;upt deductions and inferences, as by Antinomians and Familifts. Wherefore remember it fo , as
6. 4 Secondly, In all thy tenents and difcourfes to magnifie and exalt that to which thou oweft fo very much, indeed thine All that good is. Yoorffldrotio. Think it not enough, with fome, of a
 des retinuiffe vil micimus. ninety and nine to free grace, referving but one for free-will. for as Prosper refolves the cafe well, It is not devotion to give almoft the whole to God, but deceit to Gratia dei tota retain the leaft part. And again, Gratce is repeilitur, nifi tota juf cipiatur. wholly repelled, where it is not wholly enter-

## A Chain of Principles.

iained. I lift not now to difpute the Exerc. 2 point: Onely let me have leave to commend to thy reading and oblervation a paper of verles, inferted by certain Divines that were prefent at the Synod of Dort, into their fuffrage, and comprehending a bice decifion of the five Articles there debated, with a pious inference from thence; becaufe with me they have ever been of great efteem fince I firft met with them in the Acts of that Synod.

Gratia Sola Pei ceros elegit abavo;

Ada Synod. Dordeet. in 4. page. 293.

Gratia ola Lei fidel dat monera certs;
Stare fact certos gratia fold Di.
Gratia ola Lei cum nobis omnia donets,
Omnia noftra regat gloria Sola Lei.

## In Englifh thus,

Free grace alone elected pome to bliss; Free grace alone gave Chrift to death for Some;
In forme free grace works faith that $\int a-$
ping is,

Some

Aph. 4.

## A Cbain of Principles.

Some by free grace to per/everance come. Since Gods fole grace doth all our good provide,
Let Gods fole glory all our motions suide.
6. 5. A third branch of divine goodnefs is Long-fuffering; whereby God hath been plealed to put a notable difference between Angels that fell, and the lapfed fons of Adam. Of them $\mathbb{P}^{-}-$ ter faith, God Jpared not the Angels that finned, but caft them down to bell, and delivered them into chains of darkne/s, to be referved unto judgement. This was quick $=$ Pet. 3.9 . and fpeedy work. But the Lord faith the fame Apoftle, is Long-Juffering to usward. He exercifeth much patience, very much, even towards all, though
Rom.g.2:: veffels of wrath. For fo Paul, What if God willing to fhes bis wrath and to make bis power known, endured with much longluffering the veffels of wrath fitted to defruction? How profane was the old world? How wicked a place was $7 c$ richo? yet was he one hundred and

## A Chain of Principles．

twenty years in warning thofe of that Exerc． 2. age，before he brought the deluge up－ on them ：And he that made the world in fix，was feven days in deftroying that one city．The great Doctour of the Gentiles was not much more then thirty years old，when God converted him：yet we finde him looking at this as infinite patience，as all long fuffer－ ing，that he was born with fo long．I obtained mercy（faith he）that in me firft＝Tim．t．$\cdot \epsilon_{0}$ Jefus（hrist might thew fortb all long－Juffer－ ing．How fenfible then ought they to be of this Attribute，whom God hath born with fourty，fifty，fixty years，and ftill continueth to cry unto，as it is in Habakkuk，Wo to bim that increafeth b that Habak．2．6． which is not bis：How long？as in Jere－ my， 0 Ferufalem wafh thine heart from 2wick：Jerem 4.14 ． edne $\beta$ ，that thou marft be faved：How long fhall thy vain thoughts lodge within thee？ And again，Wo unto thee 0 ferufalem，wilt Jerem． 3.27 ． thou not be made clean？When Thall it once be．All which places declare fufficient－ ly that the long－fuffering God duth in

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Aph. 4.

## A Chain of Principles.

"told him that if he truly repented he Exec. 2. "Should furely not perifh; he brake " out into this (peck, Nay,, f your Chrift " be fo eafie to be intreated indeed, as you "fay, then I defies bim, and care not for "bim. Horrible blafphemy! delerate wickedness for a man to draw himfelf back from repentance by that very cord of love, whereby he fhould have been drawn to it. The next degree of impiety is, when men are therefore bold to continue long in finding, because he with whom they have to do is a long-fuffering God. A vice which the Preacher of old took notice of. Because fentence against an evil work is not executed Speedily, therefore the heart of the Sons of men is fully fee in them to do evil. But let fuch fear and tremble at what followeth, Though a finer doth evil Eccles 8 in, an hundred times, and bis days be prolonged; yet furely I know it fall not be well with, the wicked. The Lord valueth every moment of his forbearance, as in the pamable, Behold the fe three years I come feck- Lute 3 3.7.

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## 180 A Cbain of Principles.

Aph.4. ing fruit on this fig-tree, and finde none. Chrift fets an high price upon every exercife of his patience, as in the Can-
Cansics s.a. ticles, Open to me, for $m y$ bead is filled with) dew, and $m y$ locks with the drops of the night. Take we heed of fleighting that which God and Chrift value. Know and confider that patience may be tired, that however the Lord be long-fuffering, yet he will not fuffer for ever, but be weary of repenting in cafe men will not be weary of finning. Hear what was once faid by himfelfto Jerufalem,
Jerer. 15,60 Thou haff forfaken me, Jaith the Lord, thou art gone backward: therefore will Ifretch out my band againft thee, and deffroy thee: I am गeeary with repenting.

Exer-

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The bounty of Goid declared by his benefits, viz. giving his Son to free us from hell, his Spirit to fit us for heaven, bis Angels to guard us on earth, large provifions in the way, and full fatisfaction at our journeys end. Joh. 3.16. James 1.5. and Pral. 24. 1. Gloffed. Ifai 25.6. Alluded to. Inferences from divine Bounty, beneficence to Saints, not dealing nigzardly with God, exemplifed in David, Paul, and Luther. Trath in God is without all mixture of the contrary. It appears in his making good of promifes, and threatnings, teaching us what to perform and what to expect.

## 9. I. Uur Bibles in the next claufe, making ufe of the generical

 rerm, have it, Abundant in goodne/s. I will make bold to vary a little from the common tranflation, and to reade it, Abundant in bounty, becaufe the word, as Zancly and others have obferved, moft properly fignifieth that kinde of 70, proprie goodnefs, which we call Bounty or fixificat benigoodners, which we call Bounty or Benignity, and which maketh a fourth branch. This God is abundant in : Zanchide Nawitnels the greatelt of his gifts, by ${ }^{\text {tur. Dei, } 1 . r . \text {. }}$. which we are wont to meafure the Fulleri micelA a 3 bountygintatem, fen libe alembernclar. lib. i,, 9.

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Aph.4. bounty of benefactours. I thall inftance in fome of the chief. He beftoweth upon us,

Firft, His fon to free us from bell. God jo loved the roorld that be gave bis onely be-

2on cosceffit, fed precilfime didet. Siella.

Jam. 1. 18.

Nombene conveniunt, nec in ma fede moransui Majft.us $\mathcal{F}^{\prime}$ amo. gotten Son. He did not grant him upon the requeft and earneft fuit of lapfed creatures; but freely gave him unasked; not a fervant but a Son; not an ad. opted fon, fuch as we are, but a begotten, begotten, not as Saints are, of his will by the word of truth, but of his Na tare; he himfelf being the Word and the Truth; not one of many, but an onely Son thus begotten; and this not for the procuring of fome petty deliverance, but that 2phofoever beleeveth in hims fhould not perifh, but bave everlasting life. Well might this gift of royal bounty be ufhered in with a God lo loved the voorld. Majefty and love have been thought hardly compatible. Yet behold the majefty of God bearing love, and that to the world, the undelerving, yea illdeferving world of mankinde. Herein

## A Cbain of Principles.

is love, (faith $S^{t}$ John ellewhere, let me Exerc. 3. fay, herein is bounty) not that moe loved I Joh. 4 . 1c. God, but that he loved us, and fent bis Son to be the propitiation for our fins. Loved, and So loved; that particle is moftemphatical, and noteth the tranfeendency of a thing, either good or evil. Parl fpeaking of the inceftuous Corinthian decyphers him thus, Him that bath fox Cor. 5.3. done this deed; fo impudently, fo abominably, fo unchriftianly. The officers being aftonied at our Saviours doctrine, cried our, Never man Jpake fo as Joh. 7.46. this man; fo excellently, fo powerfully, fo incomparably. Here, God fo loved the world, that is, fo freely, fo infinitely, fo unfpeakably. The Apofte himfelf, who had been rapt up to the third heaven, and there heard things not to be uttered, wanteth words, when he cometh to utter this; and ufeth an accumulation of many, becaufe no one could ferve his turn to exprefs it fufficiently. Not content to have Ptyled it love, mercie, grace; as not having yet faid

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Exerc. 3. Paid enough, he calleth it great love, floEphes.2.4,57. rows grace; rich mercy, yea, exceeding riche of bis glorious and mercifully grace, in his fecond chapter to the Epbefians.
6. 2. Secondly, His Spirit to fit us for beaver. Our heavenly Father is he Lube 11: 13. that giveth the boy Spirit to them that ask him . The Spirit thus given worketh in us regeneration (we are therefore fid Job. 3.5 .56 . to be born of the Spirit) and that real holinefs, concerning which the Apoftle Hebe. 12. 14. Faith, without it no man /hall fee the Lord: So preparing us for that place, which Job. 14.2,3., our Lord Jells is gone before to prepare for us. A daily converfation in heaven is the fureft forerunner of a content abode there. The Spirit, by enabling us hereunto, firft bringeth heaven into the foul, then conducteth the foul to it. Whence it is that Nehemiah, recording the acts of Gods bounty to Ifrail, reckoneth this as one of the erin. Niter. S. 20. ci pal, Thou gavel alpo thy good Spirit to in o fruit them.

Thirdly, His Angels to guard us on earth.

## A Cbain of Principles.

earth. After David had faid, The angel Exerc. 3 . of the Lord encampeth round about them that Pal, $34,7,8$, fear him, and delivereth them, he addeth immediately, 0 taste and fee tbat the Lord is good; herein good, in beftowing fuch a guard upon us. It was an acl of royal benignity towards Mordechai in king Abafhuerus, to make Haman the favourite, his attendant as he rode through the flreets: Lo here a far greater; the holy Angels, thofe favourites in the
 fent forth to minifter for them who hall be. beirs of falvation. A task which they perform without grudging, (although in themfelves more noble creatures then we are ) both out of love to their younger brethren, of whom they have a moft tender care; and out of obedience to God, their Father and ours, Pal. gr. ri: who hath given them charge fo to do, mitum, inmisi ints as it is in the Pfalm, He Ball give his $A n$ - spiniumm ne ne
 ways. Lay this to the former (2s Ber- peref (aitituclinard did) and we fhall fee the whole mintus minimi-
B b heaven

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Aph. 4. heaven at work for our prefervation; God the Father fending his Son to redeem us; the Fathet and Son fending their Spirit to guide us; the Father, Son, and Spirit fending their Angels to minifter for us. O tafte and fee that the Lord is good, bountifully good!
6.3. Fourthly, Large provifions in the way. We confift of body and Coul; he i. Tim. 6,17 . providerh plentifully for bath; giving us richly all things to enjoy, as one Apoftle Jam. 1.5. . phraferh it, yea as another, giving unto all men liberally and not upbraiding. Whereas ordinary benefactours, by reafon of their ftinted abilities give either but a few things, or to a few perfons onely, or if to many, but fparingly; and are befides apt to corrupt and blemifh Autibere pert- their good turns by cafting them in the unt garrulitale fui, Martial. receivers teeth, and making their boaft continually of them: all thefe are here removed from God, whileft he is faid to give unto all men, and that liberally, yea and fo as not to upbraid ; al-

## A Chain of Principles:

though whatever men receive, yea Exec. 3 . whatever they are, (fin excepted) be wholly his. That of the Pfalmift is very emphatical, and well deferveth our confideration. The earth is the Lords, Pali. 24. is and the fulnefs thereof, the world, and they that dwell therein. The house wherein a man dwelleth, may be his landlords; but the furniture his own. Here we are told that not the earth onely, but the fulnefs of it is the Lords. Both houfe and furniture may be anothers; but he that inhabiteth it his own man. Here they that dwell therein are the Lords, the inhabitants themfelves, as the room and the fluff. To which agreet that of $S^{s}$ Paul, ye are not your own; 1 Cor, 6,19 。 and that of an ancient writer cited by Heinfius. Our very being is none of notum nones ours; much left the things we have in quad fayum, poffefsion. As for (spiritual provifions, quad hivemind his people use not to be fcanted in them. Another particular reckoned up by Nehemiah, when he fer himfelf to celebrate the acts of divine bounty to-

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Aph.4. wards Ifrael, was the inftitution of N.then. 9. 13. Ordinances. Thou cameft down alfa (faith $1 \because$ he fpeaking to God) upon mount Sinai, and Spakeft with them from beaven, and gaveft them right judgements and true laves, good ftatutes and commandments; and madest known unto them thy holy Sabbath. One way whereby great Princes are wont to manifeft their royal bounty is the making of great feafts, as Abafuerus, and Solomon did: we may fafely allude to the Prophets exprefsion (though the place have another meaning) and fay of the Church in that refpect, In this mountain doth the Lord of bosts make unto all people a feaft of fat things, of wine on the lees; of fat things full of marroon, of wine on the lees well refined. Good Sermons and Prayers are like well refined wines : and as Chrift himfelfis a $\mathrm{Sa}-$ viour full of merits, fo is his Gofpel a doctrine full of promifes; his Supper a Sacrament full of myfteries; his Sabbath a day full of opportunities; all his Ordinances fat things full of marrow.
4. 4. Fifthly,

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6. 4. Fifthly, Full fatifaction at our Exert. 3. journeys end. Now indeed, as the natu= sal, fo the fpiritual eye is not fatisfied with feeding, nor the fipiritual ear with hearing; because we fee but as through a $=$ Cor, 13. 12. glads darkly, not face to face, and know but in part that of which we hear. Then fall eye and ear have enough, when we fall fee God as be is; and hear Chrift I Job. 3. : flying, Come ye bleffed of my Father; inhere- Mash. 25.3.4.0 rit the kingdome prepared for you from the foundation of the world. Here, although believing fouls have fellowfhip with sifitiur pere
 ftomachs as at a breakfaft; yet that degree of fruition is wanting which fhould fariate them fully, as at a feat beyond that of Ordinances. What foal there be enjoyed will replenifh every chink of rational appetites; the fir ${ }^{\prime}$ Truth filling up our underftandings, and the chief Good our wills to the very brim. Then flail that be to the utmoft verified, which David once fid of regenerate perfons, They /hall be abundantly pail $36,8.9$.
$\mathrm{Bb}_{3}$
fatisfied

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Aph. 4. Satisfied with the fatness of thy boule; and thou halt make them drink of the river of thy pleasures: for with thee is the fountain of life, in thy light hall we fee light. 6. 5. For improvement hereof. As our Saviour once faid, Be ye mercifull: fo Be ye bountifull, let me fay, as your father is bountifull. Sc Paul having praifed the Macedonians for their deep poverty abounding unto the riches of their liberality, urgeth the grace and benignity of Chrift as a principal morive to excite his Corinthians to a like exercife of bounty towards the poor
2 Cor.8.2,9. Saints at Jerufalem. For ye knows, faith he, the grace of our Lord Fefus Thrift, that though be was rich, yet for your fakes be became poor, that ye through bis poverty might berich. More efpecially let us all learn from hence not to deal niggardly with God himfelf; but to think no pains too great, no expence too much, no time too long that is feet in his fervice: Not, as the manner of forme is, who fo manage the profession of eli-

## A Chain of Principles.

goon, as if their main care and ftudy Exarc. 3. were how to ferve him with molt eave, and to come off with the cheapeft performances. David, Paul, and Luther, were men of another fpirit. The firft, as he delighted in the commemoration of divine bounty to him, laying, 1 will Pali, 3.6 . fing unto the Lord, because be bath dealt bountifully with me: And again, Return Pas ',16.7\% unto thy reft 0 my foul, for the Lord bath dealt bountifully with thee; fo he was no niggard in his returns, but ever and anon enquiring what he fhould do to reftifie his thankfulness, What Shall 1 Pa'tire.rio render unto the Lord for all bis benefits towards me? And as providence offered occafion laying himfelf out for God; witnefs that his refolution, teftified to Araunab the Febufite, not to offer unto the Lord of that vobich colt bim no- 2 Sam. 24.24 . thing. The fecond was willing $t 0=$ Cor, 2,15 . Spend and to be Spent in the work of his miniftery; and not to be bound one- Adas 21.13. by, but to die at ferufalem, for the name of the Lord fefus, who had there fuffered

Aph.4. fuffered not bonds onely, but death for him. "The third, during his retireحuthes abit dise " ment in the caftle at Coburga for the
 eiasque fuudiis "s more time to fpare for devotion
aptifims orationem parat. Melch. Adam, in vita Lutheris. pag. $13^{8}, 142$. " then his many publick employments " had been wont to afford him, was " no niggard of it; But as one Vitus The"odorus, who then lived with him, in"formed Melanchetbon, fpent nolefs in " prayer to God chen at leaft three " houres every day, and thofe fuch " houres as were fitteft for ftudy. And yet $O$ the bufinefs of fome mens fpirits! whofe fervices coft them very little or no intention, whileft in ftead of ufing the world, as if they ufed it not, they ufe good duties as if they did not ufe them; pray as if they prayed not, hear as if they heard not, keep the Sabbath as if they kept it not, and repent as they did no fuch thing: Who although they profefs beleeving in
Rom.s.32. Chrift, and know that God Jpared not bis own Son, but delivered him upfor us all,

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yet deal fo fparingly with the Lord, as Exerc. $3^{\circ}$ to grudge him (I fay not every drop of bloud, but ) of fweat, yea almoft every minute of time that they feend in his immediate fervice. Let fuch men know that to be over-thrifty in our expenfes upon God is the worft piece of hus. bandry in the world. I fhall difmifs them with that of Mofes to thofe unthankfull men of Ifrael, Do ye thus re-Deur.32.6. quite the Lord, 0 fooligh people and unwife!

乌. 6. A fifth branch is faithfulnefs. One letter of this glorious name is $A$ bundant in truth, that is, in faithfulnefs. Multus fide, fo funius renders it. There two are frequently joyned in Scripture, as exegeticall of each other. So when Chrift is Ityled the Amen, the Apoc.3.24. faithfull and true witne/s, and the counfels of God faid to be faithfulne/s and Ifa, 25.5 truth. God abounds in it fo as to have no mixture of the contrary, although the beft of men have fome. Whence that of Paul, Let God be true, that is, Rom. 3.4 ?
C c owned

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Aph.4. owned and acknowledged for fuch; but every man a lyar. A lightfome body may have fomewhat of darknefs in it; for example a precious fone fome fpeck or cloud, but light it felf admits : John. 5.5 . of none. God is light, and in bim there is no darknefs at all: So God is truth, and in him there is no falfhood at all. God that cannot lie, faith the Apoftle. Satan Tit 1.2. is fo the father of lies, as that he doth finefallacia, bonitas fine miLitia. felicitas fone miferia. Eulgent.lib.s. ad monim.
2 Time2.13. Diabolus femper fallax eft, fod nan fraper mendax. notwithftanding at times fpeak fome truth, to the end he may deceive the better: God fo the fatber of truth, as that he can never lie, no more then he can deny himfelf; which is utterly impoisible. If we beleeve not, yst he abideth faithfull, be cannot deny bimjelf. Now his truth appeareth efpecially in two things.

Firft, The fulfilling of all bis promiles; which thall as furely receive their accomplifhment in due feafon, as that of
Gsiat-4.4. Chrifts Incarnation did when the fulnefs of time was come; and that of bringing Exd. 12.41. the people of Ifrael out of Egypt at the end

## A Cbain of Principles.

end of four hundred and thirty years; Exerc. 3 . which was moft exactly performed the felf-fame day in which that number of years was expired. The Greek word for truch (as fome think) according to its Etymology implies not forget- Axíataz ab e ing what one hath promifed. God ree tiva membereth whatever he hath at any time faid, and that fo effectually, as to make every one of his promifes good, although perhaps long after the making of them; yea and after many appearances to the contrary. See it in $\mathcal{A}$ brabam. He receiveth a command to Gep, $12.7,2,23$ go out to a land which the Lord flould fhew him, and a promife that it floould be given to him and his. He goeth; but meeteth with a great famine at his firft coming thither, which forced him to flee into Egypt for bread, becaufe he was like to ftarve there. Yet afterwards it proved a land flowing with milk and boney to his pofterity. Another grand promife made to Abraham Gen. $15 . \%$ was that bis jeed phould be as the flars of

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## A Chain of Prinsiples.

Aph. 4. beaven for multitude: yet 1 face the fon of promife was not born till a good while after; and being grown was like to have been offered up for a facrifice at Ger. 25,20 . Gods command. But the Lord fpared $\underset{\substack{\text { comprered with } \\ 26}}{\text { him, and a wife is at length procured }}$ for him ; yet for twenty years together after his marriage he hath no iffue by her. All this while how fmall appearance is there of a numerous feed! Neither did the pofterity of Iface begin to multiplie of a long time after this : for
G6c. 46.27. all the fouls of the houfe of Jacob which came into Egypt were no more but threefcore and ten. In Egypt a courfe was taken by Pharaobs tyranny to keep them from increafing. But behold the faithfulnefs and truth of God, who be: ing mindfull of his promife, cauled fuch fruiffulnels amongft them, notwithttanding all obftacles, that there were numbred in the fecond year after Nunh. 1, . 1 , their coming out of Egypt, more then compared with chafolit? 3?. fix hundred thoufand fighting men, be* fides women and children, and the whole tribe of Levi.
6. 7. Se-

## A Cbain of Principles.

6.7. Secondly, The accomplifhing of Exerc.3. all his threatnings, as it is written, I the Ezek. 24.14. Lord bave Boken it, it Jhall come to pafs, and 1 will do it, 1 will not goback, neither will I Spare, neither will 1 repent. Accordingly when the feven Angels appeared with the feven laft plagues, they that ftood on the fea of glafs, faid in their fong, Great and marvellous are thy works, Lord God Almighty, fuft and True are thy Rev. $15 . x_{2}, 2,3$. ways, thou King of Saints. And when the third of them poured out his vial upon the rivers and fountains of watêr, an Angel out of the altar faid, Even Rev. $16.4,7$. jo Lord God Almighty, True and righteous are thy judgements. If it be objected that deftruction was threatned to Nineve at the end of fourty days, but not then executed, the anfwer is at hand; Their repentance prevented their ruine. For as fome of Gods promifes are made with the condition of faith and perfeverance; fo his threatnings are denounced with the exception of repentance; which though concealed for the moft

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part, is always included, and formetimes expreffed, as in that place of JoeJer. 18. 7, 8. remiah, At what infant I J hall peak concorning a nation and concerning a kingdome, to pluck up, and to pul down, and to deftroy it; If that nation, againft whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Be we admonifhed from hence,

Firft, What to practife in reference to God, to wit Truth in our promifes to and covenants with him, that fo our returns maybe anfwerable in kinde to
Pal. 25. 10. our receits. All bis ways are mercy and truth to us-ward ; therefore all ours fhould be truth and faithfulness towards him. Thrice happy we, whatever our outward condition prove, if we be able to profess in the fincerity of our hearts, as they did in Pfalm the fourth fourth, All this is come upon us, yet have we not forgotten thee, neither have we dealt falls in thy Covenant. Our principal comfort flows from Gods keeping his Covenant of grace with us; it should therefore be

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our principal care to keep rouch with Exerc. 3. him.
6.8. Secondly, What to look for in reference to our felves. To wit, an exact fulfilling of all promifes and threatnings that are conditional, according to their feverall conditions. Hath the faithfull and true witnefs faid, He that beleevetb and is baptized Shall be faved, but he that beleeveth not fhall be damned? Let no unbeleever then, whileft he continueth in that eftate, expect falva. tion : neither any that beleeveth and walketh in Chrift fear damnation, feeing he hath Truth it felf engaged for his fafety; and feeing the faith of Gods Tit. $, 1, s_{2}, 2$ elect, according to $S^{\prime}$ Pauls doctrine, fhould go hand in hand with the bope of eternal life, vobich God that cannot lie promifed before the world began. Let all that wifh well to Zion make full account that in due time, The mountain of the Iai. 2.2 . Lords boufe fhall be eftablifhed in the top of the mountains, and fhall be exalted above the bills, and all nations fhall flow into it; becaufe

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Aph. 4. becaufe it hath been promifed of old. Let them alfo know affuredly, that the
:Ther, 2. 8. Lord will confume Antichrift with the |pipit of his mouth, and deftroy bim with the brightnefs of his coming; becaufe this commination ftandeth upon the file in holy Scripture, and is not yet completely verified. Former ages have feen Antichrift Nafcent, when the Bifhop of Rome firft ufurped authority over all the Churches; Anticbrift Crefcent, when he began to maintain the doctrine of adoring Images, and praying to Saints departed ; Antichrift Regnant, when he exalted himfelf above Kings and Emperours, fetting up his mitre above their crowns; yea Antichrifi Triumphant, when he once became Lord of the Catholick faith, fo as none might beleeve without danger more or lefs, or otherwife then he prefcribed. To this obfervation made by one of our own learn.

De Crakanthorp. in his Vigilius dormitans chap. 13. §24. ed countreymen, let me add; we our felves have feen him Antichrift Cadent, falling and waining ever fince Lutber, Calvin, Perkins and others were fet on

## A Cbain of Principles.

work by God to unmask him. And no Exerc. 4. doubt, if we do not, our pofterity fhall fee him Antichrift morient, dying and giving up the ghoft:: for the Lord taithfull and true hath not onely threatned his ruine, but foretold that his day is coming.

## Exercitation 4.

Keeping mercy for thoufands explained. Men exhorted to tru/t God mith their pofferity. Luthers laft Will and Teftament. Iniguity, tranfgrefion and fin what. Six Scripture exprefsions jetting out the pardon thereof. Gods gooidnefs therein. Faith and repentance the way to it. Pardon in the Court of Heaven, and of Confoience. The equi1y and necef sity of forgiving one another. We are to forzive as God for Chrijts. Sake forgivelh us viz. beartily, peedily, frequently, throughly. A two fold remembrance of injuries, in cautelam ec in vindiEtam.

So 1. He fixth branch of divine goodnels; is the Lords keeping mercie for thoufands; which phrale admitteth of fundry notions, worthy of diligent confideration.

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Aph. 4. Rom. 10.12. is faid to be rich unto all that call upon bim , and we reade of the riches of his goodness. There riches are laid up with him , and kept as in a magazine, to be made ute of upon all occafions according to the emergent necefsities of his people. Whence it is, that we also Hebe. 4.56. reade, of their obtaining mercie, and finding grace to help in time of need.

Secondly, Keeping it for the prefent age, as well as having dispenfed it formerly to prodeceffours. Our fathers were all liberally fupplied out of Gods forementioned Treafury, as it is in Psalm the two and pal. 22.4,5. twentieth, Our fathers ruffed in thee; They ruffed, and thou didft deliver them; They cried unto thee, and were delivered; they ruffed in thee, and were not confounded. This Could be no difheartning to us, as if his Treafury were exhaufted; but encourage us rather, as Puls exam1 Tim. 1.16. ple did fucceeding beleevers. For this caufe I obtained mercies (raid he) that in me firft Jefus (brijt might hero forth all long-
/offering,

## A Cbain of Principles.

Juffering, for a pattern to them which hould Exerc. 4 . bereafter beleeve on bim to life everlafting. Which is the next obfervable.

Thirdly , Keeping it for time to come, as well as dijpenjing it at prefent. God hath mercy in hand, and mercy in flore. We now fay, as it is in the Lamentations, It is of the Lords mercy that Lam. 3. 2. 24 we are not confumed, becaufe bis compalsions fail not. The fame will they have occafion to profefs that fhall come after us. God keepeth mercy, and mercy keepeth us. Created goodnefs indeed, be ing limited, may be juftly fufpected of penurie. Efan might have fomewhat to plead for his faying, Ha/t thou but one blefsing ny fatber? But Divine goodnels is like an ocean without either banks or bottome. Our heavenly Father hath blefsings referved, as well as beftowed: many moreblefsings then one, yea for many more perfons then one; as it followeth.

Fourthly, Keeping mercy for thoufands, and that not of perfons onely, but, as it is in

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Aph. 4. the Chaldee, for thoufands of generations. Ecclef 1. 4. One generation foes, Taith the Preacher, and another generation cometb; but the earth abio deth for ever. Not one of all thefe generations but coming and going tafteth Pis. 33.5. of mercy; and the whole earth, during the time of thefe revolutions are fill full of the Lords goodne/s. When the ark refted Numb, e.,36. Mopes Faid, Return, 0 Lord, unto the many thoulands of 1 Jrael . He that charged his providence with the thoufands of Ifrael, is ready to charge it with the thoufands of England, both in this and after ages, if they do not apoftatize from him, and fo forfake their own mercy.

6: 2, Well may we therefore truft God with our pofterity, feeing he that hath fhewed mercy to us keepeth. mercy for them. As that fountain of light the Sun is not weary with fhining; it giveth us light, and keepeth light tor our Antipodes:- fo this fountain of mercy is nevertired with communicating goodnefs to one generation after another. Good parents in bad times

## AA Cbain of Principles.

are often troubled with great folici Exerc. 4. tude, when they think what will become of their children after them. Let fuch confider that they leave them in his hand, who is a God keeping mercy for thoulands: as Luther did, who had this paffage in his laft Will and Teftament. Lord God 1 thank thee for that thou haft been pleafed to make me a poor and indi- Vit. German. been pleafed 10 make me a poor and inal- Theol. p. 134. gent man upon earth. I bave neither houfe, nor land, nor money to leave bebinde me. Thou baft given me wife and children; I reflore them to thee. Lord, nourifh, teach and preferve them, as thou baft bitherto done me, 0 thout that art a Father of the fatherlefs, and a judge of the widows. Let them remember how much mercy is entailed upon the iffue of beleevers by vertue of thefe and the like places, $H_{e}$ will blefs them Pal.115.13, that fear the Lord both fmall and great. The Lord will increafe you more and more, both you and your children. The juft man walk= Prov. $2 c .9$. etb in lis integrity; bis children are bleffed after bim. And that Satan never can, God never will cut off this entail, un-

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Aph. 4. lefs either the children degenerate; or the parents, diftrufting providence, make ufe of lome unlawfull means for their promotion. In which cafe, Wo to
 11. him, faith the Prophet, that coveteth an evil covetou/ne/s to his boufe, tbat be might jet his neft on bigh-- Thou haft confulted ghame to thy bouje-- For the ftone fball cry out of the zoall, and the beam out of the timber hall anfwer it. If feroboam out of defign to fecure the kingdome, and fettle the crown in his own line, will take the practife of Idolatry as a means to this I King.13.34. end; This thing becomes fin unto the boufe of Ferobaam, even to cut it off, and to deftroy ic from off the face of the earth. No wonder then, if when Gods own peculiar people begin to diftruit him, and by rea fon of unbelief take irregular courfes for their advancement in the world, this very thing prove an obftruction to that mercy, which they and theirs might have otherwife been partakers of. Such as would be fure to finde him
Exod.20.\%. a God fhewing and keeping mercy unto

## A Cbain of Principles.

thoufands, mult be carefull to be found Exerc. 4 . in the number of thofe that love bim and keep bis commandments, as he himfelf informeth us in the Decalogue.
§. 3. The leventh branch is forgis ving iniquity, tranfgrefsion and $f i n$. Where the terms are multiplied to note the readinels of God to forgive our offen: ces, how many foever they be, though tranfgrefsion be added to iniquity, and fin to tranfgrefsion. How great foever Sce Muis on they be $\mathscr{P}_{e} f(b d$, which Gignifieth rebellious, as well as Chattaab, which imports failings; and of what kinde foever they be, whether original, viz. the crookednes \& perverfnes of nature, intimated in Avon the word ufed in that Speech of David, Behold, I was fhapen in iniquity, or actuall, expreffed by the two other terms. To help our underftanding herein, the Holy Ghoft in Scripture is pleafed to make ufe of fundry expreffions very fignificant, when he fpeaks of Gods pardoning fin. viz.

1. Taking it anay, as in that place of Holea,

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Aph. 4. Hofea, where the Church is directed to Hor,i4.2. make her addreffes on this wife, Take with you words, and turn to the Lord, fay unto bim, Take away all iniquity, and receive us gracioully; 10 will we render the calves of our lips. Not as if when iniquity is forgiven it were prefently to be taken out of the memory; but that which the Saints defire is to have it taken out of the confcience, that their hearts may accufe them for it no more. As a thorn in the hedge is a fence, but an offence in the mid ft of a garden: So fin in the memory may do well to keep us from relapfing, but is a grievance in the conQuid vetribuam faience. Which made Muffin after affuDomino quad recolit bee memaria men, * Go anima mea non metuit indie? August. Confell. lib.ı.c.7.

IT 3.38.17. rance of forgiveness, when he had made confefsion of his former aberrations, bless God that he could now call them to mince without being affrighted at the confideration of them.
II. Cafting of our fins bebinde his back. So in Hezekiabs fong, Thou haft in love to my foul, faith he, delivered it from the pit of corruption; for chou haft caff all ny y fins

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behinde thy back. This God doth with a Exerc. $4 \cdot$ purpofe never to view them more $O_{c u}$ lo vindice, fo as to take vengeance for them, though Oculo judice, he cannot but by reafon of his Omnifcience fee and difcern them. All the while $\mathcal{D}$ avids fins were before his own face, and he making a penitent confefsion of them as in the one and fiftieth Pfalm, $I$ acknow- Pialm s 5 .;. ledged my tranfgreßsions, and my fin is ever before me, they were caft behinde the back of God, as the Prophet Nathan affured him, faying, The Lord hath put $=$ San, $12,13_{i}^{i}$ away thy fin, thou fralt not die.
III. Scattering them as a cloud, or as a mif. So the Geneva tranflation hath it in that cheering paffage of Ifaiah, I have $1 \times,+1 \cdots:$ : put away thy tranfgrefsions like a cloud, and thy fins as a mift. Sin is that which interpofeth it felf between the foul and the light of Gods countenance : But whether it be a flender mift or a thick cloud, an infirmity or a rebellion, the fun of righteoufners eyed by faith can and will difpell it fo, as to make it va= nifh. E e 6.4.IV.Co-

Aph.4. Palm $3^{2}=1$. Si texit peccata Deus noluit adveiterc; Sinoluit adicytere noluic animadzeitere; Si noluit aimadivertere voluir punire. Angnftin loc.
6.4. I V. Covering or biding them. So in the Plalm, Bleffed is he whoje tran/grefsion is forgiven, whofe fin is covered. Men never punifh hidden fins, becaufe the law taketh notice of none, but fuch onely as come to light, by breaking out in words or actions. God is accordingly faid to cover and hide thole fins as it were out of his fight, which he never intends to inflict punifhment for.
V. Throwing them into the depth of the Hicah 7.18, Sea. Thus in Micha's Prophefie, Who is $8 \%$ a God like unto thee that pardoneth wr. He will fubdue our iniquities, and thou wilt caft all our fins into the depths of the Seas. Alluding perhaps to what befell Pha raob and his hoft in the red fea, which drowned the greateft Egyptian Commanders, as well as the meaneft common fouldier. The vaft Ocean overfloweth both the loweft fands and the higheft rocks : that of Gods pardoning grace removeth both the fmaller prevarications, and the groffer abomi-

## A Cbain of Principles.

nations of all fuch, as are truly peni. Exerc. 4. tent beleevers.

V I. Blotting them out, as in Duvids petition, Have mercy upon me, 0 God, ac- Pa's.s.t: cording to thy loving kindnefs; according to the multitude of thy tender mercies blot out my tranfgrefsions. Wherein he alludeth to the cultome of Creditours, who ufe to fer down what every one oweth, and when debts are either forgiven, or paid, to blot them out. Our fins are called debts in the Lords Prayer: Chrift as our furety hath given fatisfaction to divine Juftice for them; When this is once apprehended and applied by a lively faith, God iffueth out a pardon; drawing as it were, the lines of Chrifts Crofs over the lines of his debtrbook; fo as he may ftill fee the fum we were indebted in, but fees it cancelled, never to be exacted more.
§. 5. Be we then advertifed from hence in the firft place, to acknowledge the fingular goodnels of God to E e 2 us

Aph. 4. us in this particular, of forgiving our iniquity, tranfgrefsion and in. David in the place laft cited lpeaketh of it as a fpecial evidence of loving kindnefs and render mercies. The Apoftles Creed, having premifed the articles concerning Chrift, by whom all blelfings were procured for the Catholick Church, when it comes to recite them, nameth forgivenels of fins in the firft place, as the choifett priviledge on this fide heaven. And in that compendious. prayer, which our saviour taught us, there is a remarkable connexion of two petitions by a conjunctive particle, not to be found in any of the former. Give us this day nur dayly bread, And forgive us our trefpaffes. To fhew that as our dayly fins make us unworthy of dayly bread, fo there is no fweetnefs in them till the other be pardon= ed. Bread and all orher outward mercies a man may receive from an angry God: pardon of fin never cometh but from favour and fecial love, yea riches

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of grace, as Paul expreffeth it, Speaking Exerc. 4. of Chrift, In Whom we bave redemption Epher,r. 7. through bis bloud, the forgiven: $\beta$ of fins according to the rithes of bis grace.
6. 6. In the fecond, to beleeve and repent, that we may be found in the number of thofe to whom this choice blefsing is imparted. Scripture telleth us men muft be turned from darkue/s to Ats 25.18. light, from the power of Satan to God, that they may receive forgitencis iffins, and an inberitance amiong them that are fanctified, by faith that is in (brift. Alfo that God hath exalted bim with bis right band to be a Aats s.ar: Prince and a Savinur, for to give repentance to Ifrael and forgivenefs of fins. Obferve the method, Repentance firft, and then forgivenels. God doth not beftow his d ftinguifhing favours upon all men promifcuoufly. Pardoning meicy doth indeed come from him with eale (he is called a God ready to pardon) but Nehem.9,17. droppeth not from him at unawares, that I may allude to what Seneca faid sizum, mesedicio. i, of his liberal man. He will know perforatum. $\mathrm{Ee}_{3}$ whom

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Aph.4. whom he beftoweth his forgivenefs upon. Unbeleeving, unrepenting firtners never obtained it; faithfull penitents never yet went without it. They may perhaps not be fo fenfible of it in times of temptation and of defertion: but, to make ufe of a known diftinetion, whereas there is a doable forgivenefs, one in the high Court of beaven, of which the Lord fpeaketh in $x$ Chron. $\%$.14. his anfwer to Solomons prayer, Then will I bear from heaven and forgive their fins. (all authentical pardons are coined there; the ftamping of them is a part of prerogative royal; and it is no lefis then high treafon in the Pope to have his mint of Indulgences going at Rome) Another in the Court of confieence, fpoken H:br. ro. 2. of in the epifle to the Hebrews, The worfhippers once purged fhould bave bad no more confcience of fins: it may fafely be afferted that forgivenefs is certainly paffed in the Court of heaven, when. foever Chrift is received by faith; according to that, Be it known unto you,

## A Chain of Trinciples.

that through this man, meaning Chrift, is Exerc. 4. preached unto you the forgivene/s of fins; and by him all that beleeve are juftified from all things, from wobich they could not be juftified by the laws of Mofes. Yet may there for fome face of time after this, not determinable by any man, be wanting 2 feal upon earth to this pardon; and the beleever continue not fo fullyacquitted in the court of his own confi= ence, as to be affured of forgivenefs till the Lord hath taught him by experience to fee and acknowledge, that affurance of pardon is a free gift of his, as well as faith, or pardon it felf.
8. 7. In the third place, To be followe Epher. 5. 1, ers of God as dear children, tender-bearted and 4.32. ers of oid as dear chidren, tender bearted, forgiving one another, even as God for Chrifts jake bath forgiven us. We fhould

Firft, Forgive one anotber. The equity and necefsity whereof are both ex= ceedingly preffed by our Saviour, to the end we migh not look at it either as unreafonable, or as arbitrary. The former by his parable in the eighteenth of

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 Aph. 4. of Matthew. The wrongs we fuffer Mast. 18 . compared to the fins we commit, are for vecie 2?. to the end. but as an hundred pence to ten thoufind talents; great odds both in numbber and weight: for number, ten thoufand to one hundred; and for weight, the one fort are talents, the other pence. What more equal then that we who have fo many talents forgiven us, should be ready to forgive fo few pence? The latter in an express declaration annexed to the Lords prayMuth.6.14, er. If ye forgive men their treßpaffes, your 150 heavenly Father will aldo forgive you; But if ye forgive not men their trefpafjes, neithe will your Father forgive your trelpaffes. Whence it followers, that perfons addieted to revenge, fo oft as they repeat that petitition Forgive us our trefpafles, as we forgive them that tresp os againft us, do in effect make a dreadfull imprecasion againft themfelves; and fetch down a curfe from heaven in ftead of a blessing. For he that faith with his tongue, Lord; I pray thee forgive me,
## A Chain of Principles.

as I forgive others; but meanwhile Exec. 4 . faith in his heart, I cannot, I will not forgive foch an one, doth he not by confequence fay to God, Forgive not me ? doth he not pronounce himfelf unworthy of pardon, and in effect Subfcribe to the fentence of his own condemnation? Yet alas how common fin is revenge! As the heart in the naaural body is the firft member that lieth, and the lat that dies: fo revenge in the heart is a luff that fooneft appeareth in children, and is often longeft ere it be healed in the regenerate. Molanus telleth us that the Chriftians Angution camb of old in Austins time, were wont to beat upon their breafts in a deep fenfe of their fins, at the Nobs in the beginming of the forementioned Petition, Forgive Us: well may the mot of men now adays beat their breaits for grief, and hang down their heads for flame at the Nos in the latter clause, As we forgive. For how few are there that do it aright ? Seeing that,

Ff 6.8. Se-

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Aph. 4.
6.8. Secondly, we fhould forgive others, as God for Chrifts fake hath forgiven us. to wit,

Firt, Heartily without diffembling. Chrift denounceth a terrible threatMash, 8.35 ning againft fuch, as do not from their bearrs forgive every one his brother. It is not a making a fair fhew in outward carriages, not binding up, as it were, the broken bones of peace with good looks and fweet words, that God accepteth, if the heart be full of wormwood and gall. Joab kiffed, and ftab= bed, fudas kiffed and betrayed. Hail Master, faid the one to Chrift; Art tbon well my brother? faid the other to Amafa. How hatefull is fuch difsimulation to God and man? Forgivenefs is a fruit of love : My little cbildren, faith S' John,
2 juh. 3. 8 . let us not love, fo fay I, let us not forgive in woord and tongue, but in deed and in truth.
N.h.m. 9.17 . Secondly, Speedily without delay. Be $\underbrace{\text { qut }}_{\substack{\text { Bus that, } \\ \text { cut }}}$ like God, ready to pardon. As in beftowing, he doublech his benefit that givech betimes:

## A Chain of Principles.

betimes: fo in pardoning, he forgi- Exec. 4 . veth twice that forgiver with feed; his forgiveness receiveth a double welcome, and Shall have a double reward. It is not for Chriftians to harbour andmofities in the courfe of their lives, and think to Calve it by flying we forgive all the world, when they lie upon their death beds. For that may be applied to pardoning, which Divines ufually fay of repenting, True forgiveness is never too late, but late forgiveness is feldome true. Wherefore let not the fun go down upon Ephor, 4. 26. your Wrath, as Paul advifeth his Ephefians. If that which was but a mote at Inafofuce, eff fire be watered and cherifhed with odium vale. frt, be watered and cherifhed with Augur. the frefh fufpicions of come few days, it will turn to a beam, and go near to put out the eye of love.

Thirdly, Frequently without fine or limitation. God multiplieth pardon; Co Ia:. 55.7. Should we. When ye fend praying, for-Mark 11. 25 : give, faith Chriff; and Paul bids us Pray 1 Thees. j. 17 . continually. We fhould therefore be incline to forgive continually; and to

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Aph.4. make adual performance whenfoever there is an opportunity. Peter thought he had offered fair when he asked, Matth, s.,21, How of is hall my brother fin against me, and 22. I forgive him? adding till feven times, as making account that furely that was often enough. But our Saviour maketh nothing of that number; would by no means have him ftay there. Fefus faith unto bim, I fay not unto thee till feven times, but untill feventy times feven: putting a certain definite number for an indefinite, and thereby intending to teach that his followers fhould forgive $T_{0}=$ ties quoties fo oft as they flall be trefpaffed againft.
6.9. Fourthly, Throughly, as without exs cepting, fo without remembring any offence. God excepteth not any of our fins
1 Joh. i: s. when he affordeth us pardoning grace. But if we confers, be is faithfull © jult to forgive us our fins, w to cleanfe us from all unrighteoufnefs. Should he reterve but one unforgiven, that one would fink our fouls to hell. It is our duty to imitate

## A Cbain of Principles.

him herein. Forgive, faith Chrift, if ye Exerc: 4 . have ought againft any. Whoever the per= Mark 11. 25. fon, and whatever the thing be, you muft forgive. One of the Evangelifts fetteth down the petition thus, in our Saviours form of prayer, Forgive us our Luke 11. 4.: fins, for we alfo forgive every one that is indebted to us. It mult then be performed without excepting any either perfon or effence. As alfo without remembring any. God doth fo forgive our fins as not to keep a regifter of them. I, even 1 am be, faith the Lord, that blot- Iai. 43.250 teth out thy tranfgrefsions for mine own fake, and will not remember thy fins. Yet with us what more frequent then faying, I forgive fuch a man, fuch a wrong; but Shall never forget it or him ? A diftinction that came not out of Chrifts Chool, but Satans mint. Paul was of a different fpirit; witnefs that remarkable paffage of his to the Galatians, Brethren, I befeech you be as I am, for I am Galar, 4.1.: as jeeare; ye bave not injured me at all. is Groctium Where he feemeth to defire that every

Aph. 4. member of the Church in Galatia would be to him as an Alter ego, ano. ther felf, feeing he was affected as another felf to each of them. But had they not injured him? yes very much, in preferring the falfe Apoftles before him, queftioning his doctrine, yea becoming his enemies, and that for tel. ling them the truth; yet behold him profefsing here, Ye bave not injured me at all, becaufe thefe wrongs were as no wrongs in his eftimation, it was not his purpofe to impute them; he feeaks as one that had really forgotten them by reafon of his refolution to forgive them. There is I confefs, a kinde of remembrance not inconfiftent with true forgivenefs, when prudent men remember offences and offenders in cuutelam, fo as to beware for the future of expofing themfelves to the like injuries: But Chriftians ought not to re member in vindictam, fo as to revenge themfelves upon the delinquents for wrongs done in time paft. I fay to re-

## A Chain of Principles.

veinge; for otherwife a Chriftian may Exerc. 5 . feek to right himfelf in alegal way, yea and to bring offenders to condign punifhment; ; till retaining a charitable minde towards them : even as God, though he have forgiven juftified perfons, may notwith ttanding and often doth chaftife them with his fatherly corrections.

## Exercitation $5 \cdot$

The latter claufes of Exod. 34. 7. fo tranflated and expounded as to contain an eighth branch of divine goodnefs, viz. Clemency in correcting. Equity in viffiting iniquities of the fathers upon the children. Clemency in stopping at the third and fourth generation. Alefon for Magifrrates. A Speech of our 2. Elifabeth. Gods proclamation in Exod. 34. Improved by Mofes in Numb. 14.
6. 1. THe following claufes have fomewhat more of difficulty in them then any of the former, as being variounly rendered and expounded by Interpreters. The moft reade as we do

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Aph.4. do, That will by no means clear the guilty, vifting vc. But amongst there that do agree in the tranflation there is forme difference about the meaning of the words. The major part of that combination apply them wholly to the Juftice of God in taking vengeance upon obstinate finners. Some few (whereof $\mathrm{M}^{*}$ Ain/worth is one) relpect $=$ ing the lope of the whole context, which is to fer forth the Goodnets of God, confider this alpo as relating to that. His words are there. "This his Juftice upon the wicked is "a part of his goodnefs towards his "people, as it is raid, The jut pall re-
Palm $58.1 \mathrm{In}_{-}$"joyce, when be lees the vengeance. He "Shall wajh bis feet in the blond of the "wicked. A glofs that may receive confirmation from certain paffages in Palm one hundred thirty fix. Where the deftruction of oppofite Princes is recorded as an evidence of Gods mer. by to his Church. He fest famous kings, for his mercy endureth for ever. Shoo king of

## A Chain of Principles.

of the Amorites, for bis mercy endureth for Exec. 5 . ever. And Og the king of Bafhan, for bis pabliserv. 18 , mercy enduretb for ever. As allow from that ${ }^{19,2 c}$. in the firft of Nahum, The Lord is good, a Nahum 1.7., flong bold in the day of trouble; and be knoweth them that cruft in bim: But with an over flowing floud be will make an utter end of the place thereof, that is, the opprefsing city Niniveh, and darknefs hall purfue his enemies.
6. 2. But the learned Critick Ludoviscus de Die, confidering that in other places, by name Zechar. 5.3. the word Nakal fignifieth to make void, and to cut off, by altering the tranflation of there words, puts them into a pofture of looking directly at the goodness of God, and not with an oblique glance. He renders them thus, Evacuating, cut- Evizatund mas ting off or deftroying, be will not evacuate, cut off, or deftroy; vifiting the iniquities of the de Dive Amifathers upon the children, unto the third and fourth generation: making this the fenfe, ${ }^{820}$
"So great is Gods goodness, that even "when he is angry and punifheth, yet
GI :he

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Aph. 4. "he will not utterly overthrow: He " vifiteth indeed the fins of the fathers " upon the children, but it is to the "third and fourth generation onely, " not for ever. Now according to this interpretation (which for ought I know may well be received) the exprefsions import an eighth branch of divine goodnefs, to wit, (lemency in correcting, here fet forth by a generall declaration, and by a particular infance.

Firft by a generall declaration in thefe words, Venakieh lo ienakKEH, deftroying be will not deffroy, that is not altogether, not fo deftroy as to make a full end, according to the expreffeter: 46,28 . fion in feremy. Thus in like forms of fpeech, Delivering thou haft not delivered, that is, fay our Tranflatours, Neitber baft thotidelivered this people at all. Redeeming he cannot redeem, that is,
reod.5.2: Dêl. 49.7 . fay they, Nome of them can by any means xedeem bis brotber. Proportionably here, Deffroying be will not deftroy, that is, God

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will not at all, he wit not by any means Exec. 5 . utterly deftroy his people, however he may correct and chaften for fome time. Suitable whereunto is that in Amos his Prophefie, Behold the eyes of the Lord God Amos os. are upon the finfoull king dome; and I will defrog it from off the face of the earth, (awing that I will not utterly destroy the bouse of Jacob, (faith the Lord.
6. 3. This fenfe is exceedingly favoured by a parallel place in Jeremy, 1 am with thee, /auth the Lord, to fave thee. Jer.30. Is. Though 1 make a full end of all Nations whither I have catered thee, yet will I not make a full end of thee; but I will correct thee in measure. Then followeth, $\mathrm{V}_{\mathrm{E}}-$ akee lo anakeeca, which $P_{a}$ guin rendereth, And defraying 1 will not defray thee. It may further, and yet more ftrongly be confirmed by a paffage inf the fourteenth of Numbers. The hand of faith having once fated .uport God, will not readily let go his hold: Mopes had taken faff hold of that difcovery, which the Lord was pleaded to G g 2 make

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Aph. 4. make of himfelf in.this place of Exadus, and accordingly upon occafion improveth it, by pleading with him for 1 fraels prefervation from a totall ruine; which was then deferved and threatned, making ufe to that end of thofe very terms the difcovery was made in, and among others of thofe now under debate, as moft argumentative in the fenfe contended for. It is ${ }_{18}$ Num.14. 17, as if he had faid, "Wilt thou, O Lord, " bring an utter deftruction upon this " whole people? What fhall then be"come of that goodnefs of thine "which it pleafed thee to proclaim to "thy fervant in Sinai? If thou beeft "refolved to punifh them, yet remem"ber what thou haft faid, Deftroying be " will not deftroy. If their iniquities muft " be vifited upon their children, O let " it not be for ever, Lard, but onely to " the third and fourth generation, as "thou haft fooken. Whereas from the words in that other fenfe, which is commonly received, Mofes could not

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polsibly have drawn fo frong a plea. Exerc. 5. For if God vill by no means clear the guilty; all Ifrael having at that time contracted a deep and deadly guilt, what inference could be made from thence, but that all Ifrael were of necefsity to perifh ?
6.4. Secondly by a particular inftance contained in the laft claufe, Vi fiting the iniquities of the fathers upon the children, and upon the childrens children, unto the third, and fourth generation. For the cleerer explication whereof, it will be requifite to demonitrate that God in fo doing exercifeth both equity, and clemency, left either fhould be doubted of. Concerning the former; Although by an exprefs law Magiftrates D:ur. 24. TE. be forbidden to put children to death ${ }_{2}^{\text {compared wins } 14 . \epsilon \text {. }}$ for their parents fins; yet God, who is Vide Groium for their parents fins; yet God, who is authour of life and death, hath referved to himfelfa liberty of fo doing, whenfoever it pleafeth him, by reaton of his fupreme dominion over all : and therefore for him to inflict inferiour

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Aph.4. temporal punifhments in that cale, can not but be accounted juft. The rather if we take into confideration that children may be accounted part of the parents themfelves: for as a mans wife is himfelf divided, fo his children are himfelf multiplied. However they are undoubtedly part of their parents goods, and fo efteemed. When God had once faid concerning Job, Behold, all that be hath is in thy poover, Satan by vertue of that Commifsion flew not his cattel and fervants onely, but his fons and daughters. And when he had

Jcfua 7.15 , 24, 25. determined concerning Achan, Let bim, and all that be bath be burnt with fire, the 1 fraelites in obedience to that command burnt his children, together with his other fubftance.
§. 5. As to the latter, Gods vifiting on this wife will be found an act of clemency, as well as of equity, if it be confidered,

Firf, That it is but to the third and fourth generation, not to all generati-

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ons, and for ever, according to the Exerc. $5^{\circ}$ Pfalmifts expoftulation, Wilt thou be an- Pa'. 85.5 s gry with us fir ever? wilt thou draw out thine anger to all generations? Not to do thus is mercy, witnefs that in Nehemiah, For thy great mercies Jake thou didjf Neher. 9. 3t. not utterly confume them, nor forfak: them: for thou art agracious and mercifull God.

Secondly, That all forts of finners are not fo punifhed, but onely or mainly fuch as are guilty of the moft hainous provocations; chiefly Idolarers and worfhippers of falle Gods. For the fecond commandment (which is -the firft place of Scripture wherein we meet with this exprefsion) hath it thus, 1 the Lord thy God am a jealous God, vifiting the iniquities of the fatbers upon the cliddren, unto the third and fourtb cheranici quilif falchiddren, unto the thord and fourth generg- fors Dios colunt; tion of them that bate me. that is, of them ita wiment that manifeft their hatred of me by atio ferfisitido 10 committing fpiritual adultery with peritiv. Grootius Idols, which, as fome affirm is the dicallogi. moft proper and onely notion of that phrafe throughout the Scripture.

Thirdly,

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Ash. 4.
Thirdly', That it is feldome done, but where children tread in their $\mathrm{fa}^{2}$ thers fteps, and are guilty of the fame fins with their progenitors. Then no wonder if what we find in IJaiabs prophefie be accomplifhed to the full, Be12. $65.6,7$. bold, it is written before me; I will not keep filence, but will recompenfe, even recompense into their bofome your iniquities, and the innquities of your fathers together, faith the Lord, which have burnt incense upon the mountains, and blajpbemed me upon the bills: therefore will 1 measure their former work into their bofome.

Fourthly, that it is never done but with mercifull intentions; namely to refrain men from fin upon this ground, becaufe their children, whom they affect fo dearly are like to fart for it. He is a truly miferable heir that inheriteth his fathers fins with his lands: the one will quicklyeeat out all, and more then all the comfort he can expect from the other. Now there is farce any penalty more grievous in

Cbrypofomes opinion, then for a man to Exerc. 5. fee mifery brought upon his offspring, 'Ou дитテ̃ox and that for his fake.
6. 6. Rulers fhould imitate God herein, by not dealing againft male. facturs to the urmoft of rigo Chyfof, hafacis exercifing clemency in their correcti. ${ }^{\text {Gin. } \%}$ ons : not writing all their laws in bloud, as Draco of old is faid to have done; not difinembring where a plaifter will lutfice, nor applying forpions where a rod will ferve the turn. Humanity is a manlike, cruelty a diabolical principle. In wrath God always remembereth mercy, fo fhould they of whom it is written, I bave faid ye are Gods. The fword of his juftice is always furbifhed with the oyl of loving kindneis; fo fhould theirs. Our Queen Elizabeth is reported to have profeffed, That next to the Scriptures Dr Hackwed the knew no book, which had done on $\mathrm{F} \cdot 28$, her fo much good, as the often reading of Seneca's treatife De clementia.

> 6. 7. To thut up this fo long difHh
> courfe

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Aph. 4. courle with a review of Moles his ex. ample touched upon before in the third paragraph; Look as rome kind of artificers after long poring upon a piece of black work, finding a dimnets in their fight, are wont to take an emerald, or lome other green thing, by the verdure whereof their eyes may be refrefhed and their Spirits cheered: fo beleevers, when purled \& dulled with the confideration of fad events, fhould for their Spiritual relief make ute of this glorious proclamation made by God himfelf concerning his goodness and the feveral branches thereof; which are all cheering to faith. Mopes did fo in the fourteenth of Numbers. The fries were then newly returned with their difmal report; the people fallen into their two epidemical difeafes, rebelling and murmuring, excepting onely $\mathrm{C}_{a}$ $l e b$ and 7ophua. Hereupon God being highly provoked threatneth to difinbesit them, verb. 12. to kill them all as one man, verb. 15. It was now time for Mo-

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fer, who loved them as his own foul Exerc. 5. to beftir himfelf, to become their advacate, and beg pardon on their behalf, as he doth in the 17,18 and 19 verles, grounding his plea upon two topicks: the former Gods power in the fe words, I befeech thee let the power of $m y$ Lord be great. Let it be, that is, be manifested, and appear to be great. But what hath power to do with pardon? Much every way. Forgivenefs is an act of potency as well as of clemency. We know that in all Civil fates pardoning fuck as the law hath fentenced is a prerogative belonging to the Supreme Power. His fecond ropick is Gods truth engaging him to make good what had formerly been proclaimed by himfelf concerning his goodness in Mopes his hearing. To an active beleever, fuch as Moles approved himfelf in his whole courfe, every revelation of God is like a clear and diftinct voice uttered in an arched vault, which refoundeth again and again. God hath pal, 62, ni: $\mathrm{Hh}_{2}$ Broken

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 A Chain of Principles.Aph. 4. Spoken once, faith David, twice bave I beard this, that power belongeth unto God. Accordingly Mopes, as he heard this adminable difcovery of divine goodness, when the Lord firft uttered it on mount Sinai: fo now he heareth it o . er again, and upon this fignal occas fin maketh a due improvement of it, by founding his plea for Ifrael upon it. According as thou haft token lasing, The Lord is long-fuffering and of great mercy, forgiving iniquity and transgression, wc.

## Exercitation 6.

Job 11. 7, 8, 9. expounded of divine Greatness. Three reasons of that Exposition, with the refolution of a:quefion about it. The height of Gods miverfal, unaccountable, omnipotent Sovereign= ty proved and improved.
6. 1. Ophar in Job, being about (as I now am ) to fer forth the greatness of God, premifeth this interJob. 11: 7 ". rogation, (a nat thou by Searching find out God? to implie the truth of what is elfewhere
elfewhere cleariy expreffed by the Pro- Exerc. 6. phet David, Great is the Lord, and great- Pal. 145.3. ly to be praifed; and bis greatne $\beta$ is unfearchable. It could not otherwife be His. For as one faith well, Non effer Deus magnus, fi non effet major captu noftro. Such is the fhallownefs of mans underftanding, that God fhould not be really great if he were not greater then our capacities. The defcription he maketh thereof followeth in thefe words. It is as bigh as Jot. 11. $8,9 \circ$ beaven, what canft thou do? deeper then bell; what canft thou know? The meajure thereof is longer then the earth, and broader then the jea. Where by height Zophar feem= eth to underftand the Omnipotent Sovereignty, by depth the omnifcient wifdome, by lengrt the everlafting duration, by breadth the omniprelent immenfitie of God. The grounds of this interpretation are chiefly three.

Firft the dimenfions here enumerated are thofe whereby we are wont to eftimate the greatnels of chings : and I finde all the forementioned Attri$\mathrm{Hh}_{3}$
butes

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Aph. 4. butes fpoken of as branches of divine greatnefs in other places. Omnipotent
Pal. 147.5 . Sovereignty; Great is the Lord, and of. great power. Omnifcient underttanding. IJ ch. 3. 20. God is greater then our beart, and knoweth, Job 36.26. all things. Everlafting duration; Behold, God is great, and we know bim not, neither can the number of his years be jearched out. 2Chr. 2. 5, 6 . Omniprefent immenfity; Great is our God above all gods. Who is able to build hims an boufe, feeing the beaven and beaven of beavens cannot contain bim?

Secondly, each particular dimenfion is elfewhere applied to thefe very attributes, though fome with more clearnefs then ochers. Height to Gods
Eccles. 6.8 . Sovereignty. He that is bugher then the bigheff regardeth, and there be bigher then Rom. 1t. 33 . they. Depth to his Omnifcience. 0 the depth of the riches both of the wifdome and knowledge of Grd! Length to his Eter-

P[8]. 21.4. nity. He asked life, and thou gaveft it to him; even length of days for ever and ever. Which Calvin and the Chaldee para= phrafe, apply to Chrift, underftanding thereby

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thereby the eternal duration of his Exerc. 6. kingdome. Laftly breadth to his Omniprefence, but covertly in that of Ifaiah, The glorious Lord will be unto us a I(a.33.23s. place of broadrivers and fireams; to fignifie that protection and fafety, which his prefence with his Church in every place affords to all the members thereof, like a broad river encompafsing a fenced town on every fide.

Thirdly, Me thinks there is fomewhat exprelt in Zophars fpeech which as to the two former particulars, tends to this interpretation. For having faid, It is as bigh as beaven, he prefently adds, What canft thou do? meaning perhaps what are thy weak abilities to his omnipotence ? He in regard of his Sovereign power can do all things; but thou, alas! what canft thou do? And after affirming, It is deeper then bell, he fubjoyneth, what canft thou know? as if he had faid, what are thy fhallow apprehenfions to the depth of his thoughts? He in regard of his omni-

fcient

Mph. 4.
fcient underftanding knoweth all things, but thou, poor man, What canft thou know?
§. 2. If it be asked, why I expound all there clauses of God, feeing the partickles It and Thereof (It is high as heaven, The measure thereof ) Rem to relate unto fomewhatelfe. My anfwer is, that Expofitours differ much about this very thing, and according to their Several apprehenfions tranflate the words after a different manner. The vulgar Latine and our old English tranflations carry all to Almighty God, who was men. toned in the verfe before, Conf thou find out the Almighty? reading it thus, He is higher then heaven, what art thou able to do? His length exceeds the length of the earth ec. Others confidering that divers words in the orginal text being femining will not agree in conftruction with Eloab \& Shaddai, whereby God is there expreft, have therefore looked back to the fixt verfe for an antecedent, where they meet with $\overline{7}$ TTT $W_{i} f$

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dome, and expound all of it, inferting Exerc. 6. the word Sapientia into their Latine tranflations, as Oecolampadius and 7unius do. But for my part, there is I conceive a word nearer hand, which will ferve the turn better, and that is ת תַּקְ Perfection. (anft thou finde out the Almighty unto perfection? It, that is, the Perfection of God is as high as heaven \&c. And herein I joyn with Caftellio, whofe tranflation is fully fquared to this fenfe; for fo he readeth the place, Tune Dei intima perveftiges, aut ipfam adè̀ perfectionem Omnipotentis invenins? Que cim colum altitudine adequet, quid ages? Erc. Now I interpret the words, as before, becaufe however they be read, whether God, or wifdome, or Perfection betaken for the antecedent, it cometh to one and the fame iffue, for the Wifdome of God is himielf; and his Perfection comprehends not Wif= dome onely, but all his other excellencies whatfoever; infomuch as Leßius intitleth his book concerning the At-

Aph. 4. tributes, De perfectionibus divinis. The way thus cleared, I now proceed without further interruption to fingle out the particular dimenfions, and difcourfe of them in their order.
6. 3. Seeing all divine perfections far tranfcend humane capacities, the fafe?t way, as I humbly conceive, for us to make a due eftimate concerning the height of Gods fovereignty is to compare it with that of earthly porentates, which is within the compafs and reach of our underftandings. Verily it is not 1 Tians.15. without caufe that S.Paul fyles him the bleffed and onely potentate, the I ing of kings and Lord of lords; that Moles, Milchifedech, Gen. $14 . v, 18,18$,
$19,2,2,22$. and Abram, entitle him the moft high God four times in one chapter. For upon fearch it will appear that his Sovereignty excels that of the high and mighty ones upon earth in point of Extenfivenefs, of Unaccountablenefs, and of Almightinefs.
Palar. 103.19. I. In point of extenfivenefs His kingdome ruleth over all. The whole earth

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and fea, which make but one globe, is Exerc. 6. to the Univerfe but as a little central point; the mightieft potentate hath no more but his fhare in that little. Whereupon Seneca bringeth in his wife \& vertuous man with this cenfure and farcalme in his mouth. Is this that Point, Hoocfillud punwhich fo many Nations of the world do fo our gentes ferto frive to divide amono thempelves by fire and wenn dividifiword? O bon ridiculous are the bounds of idiculi funt mortal men! All that in which they fail to miai! and fro, manage their wars, and fet up their iftud in quw oupetty kingdomes is but a Point. Whereas bellatu, in in qus the Sovereignty of God extenderh it R.gnadifionithe Sovereignty of God extendeth it ts minima $由$ c. felf to the whole earth and fea, yea to heaven; and the heaven of heavens, gi- I tion P . fa faving laws not onely to the vifible hof of fun, moon, and ftars, but alfo to the invifible hoft of Angels, who are faid to PAAm roz::0. excell in ftrength, and to do bis commandments, hearkning unto the voice of bis word. Yea there is not a Devil in hell that can go beyond the length of his chain, for even thofe legions of darknefs are, though much againft their wils, lub

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jected
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Aph.4. jected to the empire of the father of lights.

Yea whereas the dominion of worldly Potentates reacheth but to the outward man, and their laws cannot directly oblige the confcience, fo as to bring upon it a guilt binding over the foul to death; his do. And in this re-
James nar: Spect $\mathrm{S}^{5}$ fames telleth us that there is one law-giver, one and but one, who is able to fave and to deftroy. The fyle which Paul $\mathrm{Epflef}_{6}\left(\mathrm{~s}_{5}\right.$. giveth earthly governours is mafiers Nimb. 7,7, , according to the fefh; bue Mofes calleth God, the God of the pirits of all flefh; to imply that however there be many, who lord it fufficiently over the flefh and outward man, there is no Lord of our fpirits but God alone, who onely 13 John 3.20. is greater then our hearts, as $\mathrm{S}^{\mathrm{S}}$ Fobn fpeak.
 focutions Englifh in $8^{\circ}$ char.3.9. 52. Maximilian the fecond fay, That whofoever affumed to bimfolf a power over the cons. fiences of men, fet bimjelf down in the throne of God. His ion Rodolphus who fucceeded him in the Empire refolved to walk

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in his fathers fteps, yet was once un- Exerc. 6. happily wrought upon by the fubtle- Jidid.chap 40. ty of the Jefuites to give way to the ${ }^{51}$. pafsing of an Edict for fhutting up the Proteftants Churches during fome time. But that very day news was brought him that Alba Regia the chief city he had in Hungary was taken by the Turks. Whereupon in great aftonifhment he is reported to have faid, 1 Expethasm ate
 fhould befall me; feeing this day I began to monh nuat dis ufurp the doveriment belonging to God, utuppie cappwhich is of confciences.
8. 4.II. In point of unaccountablene/s. The ram. Joh. Lxt. compend. hift. Pig. 666. greatelt Princes upon earth do, or ihould govern by laws, to the making whereofothers concur as well as they. But our God is a law to himfelf. He onely can write upon his imperial Edicts, My redon for it is my will. Yet be- sisp pronarioure caufe of the holinefs of his nature his will is always moft juft; fo as he never enacted any thing, but what is in it felf equal and reafonable, although

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perhaps

Aph.4. perhaps to our fhallow underftandings it may appear otherwife: as to our eyes turrets and fteeples how upright loever, if their height be exceeding great, do often feem crooked, and look as if they ftood awry; which fhould deter us from cenfuring any of his Decrees, or Difpenfations, as fome great but unhallowed wits are wont to do; of whom Lutber maketh this fober and fad complaint, "They require

Luther de iervo arbitrio. cap. $173^{\circ}$ " that God act jure bumano, according " to what the fons of men do com" monly account right and juft, or o"therwife that he would ceafe to be "God. Tell not them of the fecrets of "his Sovereign Majefty; let him ren" der a reafon of his being God, if he " fpeak, do, or will any thing, but "what appeareth equal to men. Proud " flefh cannot vouchfafe the God of " heaven fo much honour as to be" leeve any thing to be good or right, "which is fpoken or acted above what " the Codex of Justinian, or the fifth "book

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"b ook of Ariftotes Ethicks defineth to Exerc. 6. " be juft.

I confers indeed that God often condefcendeth in his holy word to give men a reafon of fome proceedings, and to clear them up to our underftandings: but it is more then he needeth to do, more then we ought to expect in all cafes. It will therefore be our wifdome to forbear playing the Criticks upon his decrees and adminiftra. tions; confidering that he alone is dintswos xig aviventsons, unaccountable, not to be called in queftion for any of his doings: and always remembring that of Paul, Nay but, O man, who art thou that Rom. $0.20,2$. replieft againfl God? Hatt not the potter power over the clay? Together with that of Job, God is greater then man: why dof $\mathrm{Job} 33 . \mathrm{r} 2,23$. thou frive againft him? for be giveth not ac= count of any of his matters.
6. 5. Thirdly, In point of Almightine/s.In the Princes of this world Esooza and $\Delta v^{\prime}-$ $\vartheta z u s$, Authority and Power are often fes vered : their authority may be grear, when

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Aph.4. when their power to manage it is but fmall. David was King, yet could not act as he defired, for the fons of Zerviab were too ftrong for him. But in God they always go hand in hand for the accomplifhing of what his wifdome hath defigned. Therefore I cal-

Job 42.2. led it Omnipotent Sovereignty. I know, faith Job, that thow canft do every thing, and that no thought can be withbolden from thee, meaning that God cannot be hindered in the execution, or bringing to pals of whatfoever he hath in the thoughts and purpofes of his heart.
Luke 1. 37: The Angel to Mary, With God notbing thall be impofsible, Paul to the Epher. 3. 2c. Ephefians, He is able to do exceeding abundantly above all that we ask or think. Other Scriptures may feem oppofite to Tir. r. 2. thefe, but are not. God that cannot lie. ${ }_{2}$ Tim. 2. 1:. He cannot denie himfelf, faith Se Paul. For anfwer to thefe and the like inftances, we muft diftinguifh of Impofsibles. Voetius Dirr. They are of two forts, 1 mpp fsibilia natuTheol. part. I.

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re, and Impofsibilia naturâ. Firft there
are divers things impofsible indeed to Exerc. 6. nature, fuch as in the ordinary courfe of fecondary caufes cannot be done, which yet to God are moft fealeable; for example, working of miracles, gi, ving fight to fuch as were born blinde, raifing up children to Abrabam out of the very ftones in the ftreet. Secondly, Some other things are impofsible not to nature onely, but in nature; and that either in reference to the nature of God, when they are fuch as argue imperfection in the doer, as to fin, and to die: or in refpect to the nature of the things themfelves, when they are fuch as implie contradiction, as for a creature to be made independent. The for- siitaperict $D_{i-}$ mer of thefe God himfelf cannot do; not through want, but through height and abundance of power. He cannot fin, lie or deny himfelf, and that be. caufe he is Omnipotent : it is for impotent creatures to be liable unto fuch kinde of imperfections as thefe are. Neither can he do the latter : yet is it K k

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Aph. 4. not through any defect of power in God, that fuch things cannot be done, but through want of capacity in the things, which are fimply impossible. So then, when we afrribe Almightinets to God, the meaning is, that whereever divine Underftanding can be a principle of direction, and divine will a principle of injunction, there divine power can thew it Self an able principle of execution. Or in plainer terms, That God can do whatfoever he will: and the onely reafon why things that do either argue imperfection, or imply contradiction fall not within the compass of his power, is becaufe they are fuck, as for want of goodnefs or entity cannot become objects of his will.
§. 6. Now if the perfection of God be fo very high in regard of his Omnipotent fovereignty, think of thine own lownefs, (O man, or rather, O worm, and no man) and be confounded within thy elf, upon comparing thy servile condition by nature with his

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Sovereignty; thy imbecility with his Exerc. 6. Omnipotence. Adam indeed, fo long as he flood, was an univerfal Monatch, having dominion both over himfelf, and over the creatures: But every man fince the fall is a lave born, a fervant to divers lifts and pleafures: Neither is there any way for getting out of this eftate, but getting into Chrift, who reftoreth all fuck as clove with him to a Spiritual Sovereignty, Making them kings to God and bis father; R en, and upholding them with his roy all Spirit, as forme reade that in the Psalm. Till then Paw, st as: what are whole Nations of men, but, to Peak in the Prophets language, as the drops of a bucket, which in their fall Iis,ta, Is. are fo licked up by the duff of the earth as they are no more difcernable; or as the fall duff of the ballance, which is of no moment at all towards turning of the beam one way or other? And if Nations be fo inconfiderable, what hall we fay of particular perfond? I will fuppofe a mighty Prince, $\mathrm{K}_{2} 2$ but

Aph. 4. but an unbeleever ftyled your Highnefs, or your Majefty at every word; and bebold to prefent him upon this occafion with Zophars interrogatory, What canft thou do? When God leaveth thee to thy felf, how impotent are thy beft abilities, as to the things of a better world ? Seeing they are fuch as no natural man can either receive, for they are foolifhnefs to bim, and muft be 乃piritual$l y$ difcerned; or clofe with when they
Rom.8.7. are difcovered: for the carnal minde is enmity againft God, it is not fubject to the lam of God, nor indeed can be.

May thele and the like confiderations work fo kindly upon us, as Canu= tus his not being able to fet bounds to the ocean did upon him. It is an hiftoCambden Br:- ry worth the remembring. This Canu: rannia out of H. HuntingPon. tus was one of the ancient kings of England, who really to refute the flatterers by whom he was told that all things were at his command, caufed his royall Pavilion to be fet upon the fands, when the tide was coming in,
then fid to the fea, "Thou belong- Exerc. 6.
"eft to my dominion, and this earth " which my throne ftandeth upon is " mine. I charge thee therefore not to " flow in upon my ground, nor to wet "the feet of thy Sovereign Lord. But in vain, for the tide kept its courfe, and came up to his feet, with. out doing him any reverence. Whereupon he removed further off, and faid, "Be it known to all men in the world " that the power of Princes is but a " vain empty thing, and that none full"sly deferveth the name of a Sovereign "Lord, but he at whofe beck heaven " and earth yield their obedience, who can fay to the Sea, hitherto Shalt thou come, but no further; and here Shall thy proud waves be fid. It is also reported that after this he never put on his crown more.

O that all the Cons of men would accordingly learn from this branch of divine greatnefs never to boat more of their own abilities! but to throw K k 3 down

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Aph. 4. down all their crowns'at the feet of Chrift, who, though omniporence be incommunicable, leaveth upon fuch as receive him by faith fome im, prefsions and footfteps of it. For whereas divine Almightinefs ftandeth in two things efpecially, to wit, in Gods being able to do all things that are regularly polsible, and his not being able to do any finfull thing; there are fome prints of both upon
Philip.tiris. Chriftians, I can do all things, faith St $^{t}$ Paul, through Cbrift that flrengethen-
: Join 3.9 . eth me. And whofoever is born of God, faith $\mathrm{S}^{\mathrm{t}}$ John, camnot fin, becaufe he is born of God.

# A Chain of Principles. 

## Exercitation 7.

The depth of divine Omnifcience Seen in diferning
the deep things of man, yea of Satan, yea of God. Our Nefcience difcovered and acknowledged. The longitude of Gods perfection ftated. Eternitic proper to him. Not affumed by, or afcribed to men without blafphemy.
5. 1. THe fecond dimenfion is the depth of Gods Omnifcience, which appears in that he is able to found and fadome the deepeft things, whether of man, or of Satan, or of the Divine efferice and will.

Firft, There are deep things of men. Their woords are deep: and again, The Prov.18.to words of a mans mouth are as deep waters. Their hearts and counfels much more. Both the inward thoughts of every one of pal.6...c. them, and the beart is deep. So David of the churches enemies. Counjel in the pror:20.5. beart of man is like a deep water. So Solow mon of wife fages. who are therefore compared by a learned writer to coffers with double bottoms, which when o: thers

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Aph. 4. thers look into, being opened, they St. Water Re- fee not all they hold on the fuddain legh's hif. book $9 \cdot p \cdot 359$. and at once. But thefe are no depths to God, to whom David faid, There Pfal. 139.4. is not a word in my tongue, but lo, O Lord, thou knoweft it altogether. And ellewhere, Chron. 28.\%. The Lord fearchetb all bearts, and underftandetb all the imaginations of the thoughts. Neither is it the leaft act of Gods goodnefs to mankinde, that he is pleafed to referve the fearching of hearts to himfelf, as part of his own prerogative royal, becaufe if men were able to dive into one anothers thoughts, there would be no quiet in the world; no peaceable living one by another, in regard of that hidden hypocrifie and malice which lurks in the moft.
6. 2. Secondly, Deep things of Satan, fpoken of in the Revelation; As many as bave not this doetrine, and which bave not known the deptbs of Satan, as they Jpeak. Seducers are wont to boaft of their myfterious tenents, and to fpeak of them as great depths, not to be fadom-
ed

## A Cbain of Principles.

ed by common chriftians. Chrift in Exerc. 7. that Epifte of his to the church of Tbyatira, makes ufe of their own term, Depths as they /peak; but fo as to brand them for Depths of Sataus fetch'd from hell, whereas they perhaps held them forth as new truths, glorious lights and revelations from above. Thus popery is a myftery, but a myftery of miquity, as Paul Atyleth it, and Socinianifme a depth, but a Depth of Satan. There is not a ferpentine winding or turning in any of thofe corrupt opinions, which pefter and poyfon the Church of Chrift at this day, but God feeth and knoweth it, how hard foever it be for his fervants to difcover and refute. To thefe may be added all thofe other hellifh defigns which go under other names in the Scripture, as The wiles of the divel, and bis devices; Epher. 6.1 : all which dark fecrets are not in the ${ }^{2 \text { Cor. } 2.11 \text {. }}$ dark to divine underftanding. And he that now fees them all will one day reckon with Satan for them, yea, and Ll fink

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Aph. 4. fink him fo much the deeper into hell, by how much his depths have done more mifchief upon earth. I fay into hell, where he fhall have thofe agents and factours by whom he now carriech on his curfed work, for his curfed companions to eternitie, according to that Rev. 0,210 . in the Apocalyps, The divel that deceived them was caft into tbe lake of fire and brimfone, where the beaff, and the falle prophet are; and hall be tormented day and night for ever and ever.
5.3. Thirdly, Deep things of God, of the divine Effence and Will, con-
${ }_{1}$ Coriz., re. cerning which the Apoftle faith, The Spirit Jearchetb all things, yea tbe deep things of God. Things which the cleareft underftandings of men and Angels entertain with amazement: we cannot but bewray our balbutiencie when we treat of One in Three, and Three in one; fuch a myfterious gulf is the Trinitie: fo when we difcourfe either of the Perfonal Union, or the Theandrical acts of Chrift. And no won-

## A Cbain of Principles.

der, feeing we meet with fuch fecrets Exerc. 7. and depths even in Gods revealed Will, The greatelt divines have acknowledged many ausvinte, Things hard to be underftood; yea, diverfe $a^{a} \neq u$ ra, knots that cannot be untied, till there either come further light into this world, or we be tranflated into a better. Such as every modeft chriftian will be readie to lay of, as the learned Cajetan did concerning the reafon of that difference, which in the Hebrew Text is obfervable betwixt the title of Palm 121. and thofe other Pfalms of Degrees, Refervo Spiritui Sancto, I referve the folution of this and that doubt to the holy Spirit. For to him and the other Divine Perfons fuch things are no riddles ; though to us they be dark and Enigmatical, yea, perhaps unfearchable. Although we ever and anon meet with caule of crying out as Saint Paul once did, How unfearchable Rom.it.350 are bis judgements, and his waies paft finding out? Let us alwaies remember and

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\mathrm{Ll}_{2} \text { be- }
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Aph. 4. believe that of S: Fames, known unto God Act.15.18. are all bis woorks from the beginning of the morld.
8.4. Well may the prudent confideration of what hath been faid concern. ing the depth of Divine 0 mnijcience put the wifeft of men in minde of theis Nefcience; keep them from leaning to their own underfandings; and give them juft occafion to think of an an ${ }^{-}$ fwer to Zophars queftion, What can/t thou know? If the fecrets of nature do fo puzzle thee, what canft thou know concerning thofe much greater fecrets

Quid fopilo-
copiza brec non Sopiza brec non capit? fides tamencapit. ma-
jor eft verbi $D_{e i} n o t$, faith doth. The autbority of Scri-
authoritas, authoritas, in-pture is greater by far then the capacity of genii capacitas. major Sp. SanCtus quin Aitfitetele. Luther de caprivit. Babylonics. Pial. 147.5 . of grace and glory? of which Lutber very excellently, Philofophy receives them our wit ; and the Holy Gboft then Ariftotle. Well may the depth of Divine underftanding, which the Pfalmift faith is infinite, Great is the Lord, and of great power; bis underftanding is infinite, caufe us to reflect upon the fhallownefs, the finiteness, yea, the folly of our own.

## A Cbain of Principles.

For if the foolifhnefs of God be Difer then Exerc. 7 : men, as the Apoftle telleth us it is, 1 Cor. 1.25 . what is his wifdome? Add if the wifdome of this world be foolignefs with God, what is its folly? No wonder if one learned man wrote a book of the va- Cornel.Agrip. nity of Sciences, others of the Nullity, Anton.VerdeQuod nibil fcitur. If the wife heathen ${ }_{\text {Franc. }}^{\text {tinc. }}$ Zach, profeft, the onely thing he knew was.this M.D. D . that be knew not any thing at all. If Fri- quod nimibilcio. er Paul of Venice the judicious author Socrates. of that excellent hiftory of the Coun- ${ }^{\text {dius in inuindimus }}$ comas cel of Trent was wont to fay. The more dere quitim nibilit we ftudie, the more vbe fee bowb little or nothing we underfand; yea, if more know- Ep. 86. ing men then any of thefe abounded in acknowledgements of their own ignorance. Afaph, So foolifh was I and ignorant; pial. $7 \div 22$, 1 was as a beaft before thee. Agur, Surely $1^{\text {Prov. } 30.230}$ am more brutifh then any man, and bave not the understanding of a man. Ineither learned viifdome, nor bave the knowledge of the boly. So true is that of our great Apoftle, If any man think that be knows any thing, be ${ }_{1}$ Cor 8.2. knows nothing yet as be ought to know.

$$
\mathrm{Ll}_{3} \quad \text { 6.5. Next }
$$

Aph. 4. 6. 5. Next followeth the third dimenfion, which is Longitude, in this exprefsion, The meafure thereof is longer then the earth. For the better flating whereof let it be confidered, that whereas the word here tranflated Meafure relateth not to extenfion onely, but alfo to duration; and the earth hath a double longitude, one of fpace, the other of continuance; which the Scripture taketh feecial notice of in other texts, as in that of Ecclefiaftes, One generation paffeth anbay, and another generation cometh: but the earth abideth for ever. I conceive the latter may here be alluded to, viz. the earths long continuance, as in fome low proportion fit to refemble that everlafting duration of God, which cannot be adequately reprefented by any creature. Sure I am
Dan. $7 \cdot 9,13$. Piov.z.16. by the Ancient of days in Daniel the eter. nal Jehovah is defcribed; by length of days in wifdomes right hand, of which in the Proverbs, many Interpreters underftand the blefsings of Eternity: And

## A Cbain of Principles.

this very place of $\begin{aligned} & \text { ob } \\ & \text { is expounded by Exerc. } 7 .\end{aligned}$ Gregory in this fenfe. His words are, Terrâ longior, quia creature modum peren- Greg. Moral. lit. is. cpp ${ }_{7}$. nitate fue Eternitatis excedit.

All creatures had an original, all but fome few fhall have a diffolution. Of the Creatour, and of him onely is that of the Pfalmijt verified, From everlafiting Pal. so.2. to everlafting thou art God. He gave ber pifincipitium fure ginning to all things, but was himfelff fruc fiut. without a beginning; is the end for which all things were made, but himfelf without end. The beft of men, alas! are but of yefterday, and know not where they fhall be to morrow, according to that of Bildad, We are but Job 8.\%. of yefferday, and knowb nothing, becaufe our days upon earth are a fhadow. His being God from everlafting to everlafting fhould encourage us to walk in the way pal. roo, hat. everlafting, having this everlafing con/o- = Thet, , , , fe. lation and good bope through grace, that he will fave us with an everiafting falvation; IT. 45,17 . becaufe he wanteth neither power to effect it, for his frength is everlafing; ${ }^{\text {If, } 26,4 .}$ nor

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Aph. 4. nor will, for his mercy is fo too, as $D a_{0}$ Fsil. $100: 177:$ vid teftifieth, The mercy of the Lord is from everlafting to everlafting upon them that fear him.
§. 6. The more to blame were fome overweening fons of Adam for daring to affume unto themfelves, and afcribe to other perfons and things this incommunicable perfection of God. Of old the heathenifh people of Rome were wont to ftyle their Emperours, yea and

rate merctricis fcrip:um ef nomen blafubemias, id eft, Rome正ternx. Hierom. ad A!gufiam quxit. Extera cum dicitur quse temporalis ( $f$, utique nomen eft blajphemice. -cium fupplices dicunt, Altaribus viftres, Pe reninitati veltice $\sigma^{\circ} c$. Prolp. de prædic. \& promiffin Dinrid. te:np.cap. 7.
practife of theirs, two ancient writers, Hierome and Proper interpret thofe names of blafphemy mentioned in the Revelation. They accounted fuch nolefs then blafphemers as called Rome the $E$ ternal city, and faluted the Emperour thereof by the title of your Eternity. A thing ufually done among them. Yea this Calenture had taken the brains of fome even amongft the Chriftian Emperours: fo exceedingly contagious are words and examples that contain blafphemy in them. Ammianus Marcel-

## A Chain of Principles. <br> 263

linus reportech of Cmfantius an Arrian Exerc. 8. Prince, that being puft up by the often- Amminn, harrtation of his flatterers, and the profpes $i$ iis. . rous fuccefs of his affairs, he was come to that height of infolence as to prefume he fhould never die, and in his writings to flyle himfelf Our Eternity. His words are thefe, Immunem fe deinde fore ab omni mortalitatis incommodo fidenter exifimans, confeftim à iuffitia declinavit it id intemperanter, ut Eternitatem meam aliquoties Jubjeceret ipfo diftando. Yea fufinian himfelf feared not to fay concerning fome of his Edicts, Noftra fanxit Eternitas.


## Exercitation 8.

Divine Immenfity fhadowed out by the breadst of the Sea. Divine Omniprefence cleared and windicated. The propofall hereof as an antidote againft finning in fecret. Five practicall Corollaries from the greatnefs of God in generall.
6. 1. THe fourth dimenfion is ftilt behinde in that claufe, Broader M m
then

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Ap. 4. then the Sea. It may be thought to relate unto divine Omnipresence and Immenfity ; which is, though not fer forth to the life, yet forme way fladowned out by the breadth of the Sea: In that the waft ocean ftretchech its arms far and near (fo we call them arms of the Sea) to the embracing of certain flores, very much diftant each from other; and is in that reflect in a manner omniprefent with the feveral parts of the earth, which it is united to in one Globe. So, and much more then fo, the Immenfity of Gods effence is fuch as to render him actually, and at all times prefent with every creature in the upper and lower world; for Jeerer.2,24. which cause he is laid to fill the heaven and the earth. To a certain Philofopher, who asked one of our profefsion,
 get. pas. $79 \%$ in $4^{\circ}$. List me first underftand from thee where be is not, to intimate his being prefent every where. Which he is, not onely by his power and providence, as forme would

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would confine it, but alpo by his ef-Exerc. 8. fence; according to the true meaning of that which Paul raid at Athens concorning God, He is not fur from every one $\Lambda, 2,1,7$, of us. Hor in him we live and move, and cow aam de brave our being. He faid not (as (ho yo minivan ind tome observed) By bim we live and tamil: in in in move, but in him; to note the intima, Att, Aport. cy of his prefence, and that with all forts of things, whether they be fuch as have life, or motion without life, or barely Being without motion. Yea wheresoever they be, whether in haven, or earth, or hell, as the Pfalmift exprefly, If I ascend up into heaven, thou Pal. 139.9 .9 . ait there; if I make my bed in bell, lelo!d thou art there; If I take the wings of the morning, and dwell in the uttermost parts of the Sea; even there hall thy band lead me. To which accords that of Seneca, Turn פyounhyc te thy Self which way thou wilt, thou Shalt there flem vididushoso:fee bim meeting thee. There is not any thing cimenentem ito. void of bim, He fillet whatsoever be bath vacate. pp us made.
6. This truth having been fo Bul- Bendigo li f to
6. 2. This truth having been fo full- sap. be

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## A Cbain of Principles.

Aph.4. ly acknowledged by a wife heathen, it will argue but too much weaknefs in any Chriftian to fumble (as fome notwithftanding have done) at this forry cavil againft it. It feems unworthy of God, lay they, to afford his prefence with all things, even the leaft and filthieft. Neither do we fee how he can polsibly do it without receiving fome defilement from them. For if God were not leffned by creating the meaneft things, then furely he is not by affording his prefence to them after they were made.As for defilement, there can be no fear of that. Can the fun fline upon dunghils and worfe places without being thereby defiled? and fhall not Gods effence, which is infinitely purer then the light, preferve it felf from contracting filth from any thing it cometh near unto! The foul of man united to a fickly and leprous body, doth notwithftanding retain its purity. Much more God in the forementioned cafe. Be we therefore carefull, in

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flite of all heretical cavils firmly to Exec. 8. beleeve the truth of divine Omriprefence and Immenfity; for the clearing up whereof to our undertandings, Divines have invented fundy comparifons; two whereof I flail inftance in. One out of Auftin, The whole world, Ausenitn. Confiti ib. 7 . Faith he, is $f_{0}$ in God, as a little fringe in a cans .s. raft ocean. The Sea befides its encompassing the Sponge on every fade, doth alpo through. ly penetrate, moisten, and fuftain the whole fub/ance within, and every part of it. Another out of Lefsius. He compareth Leffirs de the world to a cryftal Ball hanging in perfect mitis the light of the Sun. In which cafe ${ }^{\text {cap } \cdot 3.5} 20$. the light would intimately pierce the whole Ball, and alpo extend it felf far and near, round about it. Such and fo intimate is Gods prefence with every creature in every place.
5. 3. The contemplation whereof fhould be effectual for the preventing of all fins, especially foch as are usually committed in ferret, upon this grand prefumption, which the Pro$\mathrm{Mm}_{3}$ phat

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Aph.4. phet denounceth a curle againft the Irai 29.15. fubjects of, laying, Wo unto them that feek deep to bide their counjel from the Lord. and their works are in the dark, and they fay, Who feeth us? and who knoweth us? a prefumption that there is none by to take notice of them. Suppofe it were fo; yet men are bound to reverence themfelves: That of Aufonius is

Twipe quid aufurus te fire tefie time. excellent advife, When thou art about to aCt any thing unfeemly, be afraid of thy felf, although there be no other witne/s. But fo it is not ; for confcience is by; concerning which Lactantius produceth

Demens, quid prodejt noia babere conscium babenti confcientiam? an admirable fpeech out of Seneca, thou mad man! what will it profit thee to bave none confcious of thy crime, fo long as thou baft a confcience that is? But that thou wile fay is part of thy felf. True: wherefore I add, God is by; of whom s Join ${ }_{3} \cdot 2$ b. the Apoftle emphatically faith, If our beart condemn us, God is greater then our. beart, and knoweth all things. Confcience we are wont to fay, is a thoufand witneffes; and let it be withall confi= dered

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dered, , that God is as a thoufand con- Exerc. 8. fciences; both for intimacy of perefence, and perfpicacity in difcerning. It is worth,oblerving how the menton of Gods immensity is brought in by the Prophet in that forecited place of Jeremy, where the whole verfe runs thus; Can any bide himself in ferret ola- Jeremy $\mathbf{r}_{3,24}$. res, that I hall not fee him, J.ith, the Lord? Do not I fill heaven and earth, (faith the Lord? Our molt fecret fins are, in reference to God, no more fecret, in regard of his Omniprefence, then if committed in the molt open light. Witness that in Mopes his prayer, Thou pa'. oc.. balt Jet our iniquities before thee, our Jecret fins in the light of thy countenance. Jacob once Paid of Bethel, God was once in this Genro. 2., 16. place, and 1 knew it not ; Flow fearfully is it? Let every place be a Bethel to thee, O watchfull Chriftian, a place of fear, and in forme fence an house of God, be it market, or flop, or field; be fire the Lord is in that place, not pretent onely, but looking on; nor onely looking,

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Aph.4. looking, but weighing and pondering, whatsoever thou doeft there in all the circumftances and aggravations thereof, as Solomon teftifies, The waits of man are before the eyes of the Lord, and be pons deretb all bis goings.
6. 4. Having alreadie made mm= provement of the feveral branches, let me now for a conclufion draw ertain Corollaries from the greatnefs of God in general; in number five.

Firft, Let bim be greatly praifed for this by all mankinde. Dis the Pfalmifts
Pal. 145.3. inference, Great is the Lord, and greatly tobepraifed. The world is wont to commend greatnefs both in perfons and things. Great Princes have had Panegyrical Orations made in their praife, as Trajan by Plinie; great cities, as Grand Coir; great monuments, as the Colofus are greatly extol'd by wiitels and travellers. How much more fhould the great God ? whom the Prophat accordingly magnifies, flying,

## A Chain of Principles.

Behold, the nations are as a drop of a bucket, Exerc. 8. and are counted as the fall duff of the bal- 1 Iii $16,17.14,15$, lance: behold be taketh up the ifles, as a very little thing. And Lebanon is not Tufa= ficient to burn, nor the beafts thereof /ufficient for a burnt-offering. All nations before him are as nothing, and they are counted to bimelefs then nothing and vanity. The drop of a bucket is nothing to the whole ocean, nor the dust of the bal= lance to the whole earth : no more is the whole earth with all the inhabitans of it to God. In fo much as if he were to be facrificed to, proportionobly to his greatness, all the beats in Lebanon would not fuffice for a burntoffering, nor all the wood thereof for a fire, nor all men in the world for a prieft to offer it.
8. 5. Secondly, Let bim be greatly confided in by all bis people. That of $\mathrm{S}^{t}$. Fohn, 1 John 4. Ye are of God, little children; and greater is be that is in you, then be that is in the world, should be made ufe of by the Saints as a precious receipt againft the

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Aph.4. moft deadly poifon that can at any time be adminiftred to them. The Church indeed is very often put upon renewing Jebofaphats complaint, and crying out, We bave no might again/t
$=$ Chro. 2 r. 22 t this great company (perhaps both of wicked men, and wicked (pirits) that comes againft us; neither know we what to do. But fo long as fhe can add, as
$T_{i r, 2,1}$.
$\boldsymbol{E}$ to diabolus magnipotens, nuiquame eitt omsipatens.

Amos 7.5. he there doth, Our eyes are upon thee; this contemplation of her great God and Saviour may fupport her againft the fear of them all. The divel is mighty, I confels it, faid Luther, but he will never be Almighty, as my God and Saviour is. upon thele grounds a believing Chriftian, living up to his principles, may well lay, "Shew me a danger "greater then my God, a Deftroyer, "greater then my Saviour, I will then "fear it and him. Till then pardon " me if I do not let my confidence go. "what though facob be Jmall, as the "Prophet fpeaks, Dy whom fhall Facob a"rife? for be is /mall. Yet arife he fhall

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"in Spight of oppofition, and that be Exec. 8. "caufe Jacobs God is great.

Thirdly, Let the world learn to Seek after interest in him . Many, faith Solomon, Many Seek the rulers favour. And Pror.29.26. reafon good; becaufe he is able to protect the pesfons, and reward the Cervices of his followers. Behold here a Ruler indeed, whole favour was neyer fought in vain, if fought in time; one that can protect from hell, and Dulcis incxperis culturapotents amici; $e x=$ per bus moluit. beftow heaven; yea that which is the Hose. heaven of heaven, the fruition of himfelf. Being great with great men is a thing much affected by lome, although in experience it often becomes not a burden onely, but a mifchief: where. as the love and favour of the great God, and our Saviour, alwaies proves, (fhall I fay, beneficial ? that's too litthe) it proves, and that alwaies beatifycall.

Fourthly, Let fuck as have obtained ins tereft from bim look for great things from him . To Barack it was once raid, Seek-Jerem.45.\%. $\mathrm{Nn}_{2}$

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Ash. 4. eft thou great things for thy pelf? Peek them not: bcaufe he fought them in the creatures; but if we feel them from and in the great Creator, we may lawfully feck great things, neither foal our doing fo be attended with difap-
Pla'.81.Ic. pointment. For open thy mouth wide, faith the Lord, and I will fill it. We are wont either not to open our mouthes at all, or not wide enough; and therefore it is that molt of us continue fo
James empty. Ye have not, because ye ask not; fo the Apoftle : let me fay, ye ask perhaps, and yet have but little, because ye do not expect much. O Confider, as Samuel once befpake the men of Ifrael, x Sam. 22.24 . bow great things God hath already done for you, that fo your experiments may be your encouragement, to expect: yet greater: remembering that of our beeffed Saviour to Nathaniel, Believer thou?
John i. so. thou Shalt fee greater things then thee. He in whom ye cruft, O believers, is a great God, and loves to do all things like himself. Wherefore look for

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for great things from him, great $a[$. Exerc. 8. fiftances, great enlargements, great deliverances: yea the forgiving of, great fins, and the obtaining of great falvation.
6. 7. Fifthly, Let fuch as bave received great things from God, maintain a certain greatne/s of Spirit futable to their intereft in bim. I do not mean an haughty fpirit, fwelled with pride, for that is altogether unfutable to a faving intereft in God, who beholds the proud afar off; but paim 133.6 . an humble fpirit greatned by continual converfe with the great God; who by raifing $v p$ his fervants hearts to the contemplation and fruition of higher objects, maketh them too big for this world. It is reported of Mofes, that when be was come to years, or according to the original, when he was waxed great, Hebr. 11. 24, (in fpirit perhaps, as well as in fta- ${ }^{25,26,27}$ ture) he did overlook the preferments, pleafures, and riches of the world, which are all there intimated, yea the menaces of it too: for it is there alfo

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Aph. 4. faid, He feared not the wrath of the king, but endured, as Jeeing him who is invifible. His converfing with the great God, had made all thefe to appear to him as pet-
-Animo magno nol magnur. ty things. To a foul truly great no worldly matter hath any true greatnefs in it: As if one could take a ftation in heaven, whatfoever is here below would appear but fmall in his fight by reafon of irs diftance. It is accounted by fome a great matter to have the frowns and ill word of a great man: But $S^{t}$ Joln, whole converlation was in heaven, made nothing of it. Speaking of Diotrophes his malignancy and reproachfull fpeeches he phrafeth it John 2 epif'e thus, prating againft us with malitious
v. o 10 . dogois movneois
 words. The term properly fignifieth trifling. Though Diotrephes were a great prelate, and his words very malitious; yet the Apoftles fpirit was raifed fo far above them, that with him all were but trifles, and by him contemned as fuch.

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## APHORISMEV.

## The Goodnels and Greatnefs of

 God are both abundantly manifefted by his decrees of Election and Preterition, together with his works of Creation and Providence.
## Exercitation 1.

How predeftination cometh to be treated of bere. $E$ lection defcribed from the Nature, Antiquity, $O b-$ jects, Products and Caule of it. Rom. 11.33. 2 Tim. 1. 9. with Tit.I.2. Epher. 1.4. with Matth.25.34. opened. Of Acts fuppofing their objects. of Acception of perfons, what it is, and that Predestination doth not imp-art it. Acts 13. 48. Expounded and vindicated. Whether one Elect may become a reprobate? The negative maintained, and I Cor. 9.24, 25,26. cleared. Epher. 5, and II. enligbtned. Concerning the good pleafure of Gods will and the counfel thereof.
9. 1. $\frac{1}{2} 1$

Durft not wholly wave the doctrine of Predeftination, (no not in this Trea

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Aph. 5. Treatife of Principles ) after I had duely pondered that grave admonition of 2rue Dess ace Ambrofe, or according to others of $\operatorname{Pr}_{\text {ro }}$.
 tanda; que autem monififta fecit una junt neganda: ne in illis illuitè curinf, in iffis not, inmbiliter in-curious, in the latter damnably unthankfull.
reniamui in grati. De vicar. Gent. cap. 7.
I. G. Red.Redeem. Pig. 243 . lir. 7 . Ib:d.uag. 278 . lin. 46. And alfo laid to heart the endeavours, not of foreiners onely, but of certain late Englifh writers to poffers their readers with vehement and ftrong prejudices againft the long-received truth in thofe points. One of them telleth us, It is Jacrilegious to grant that God bath from eternity elected a certain number of men per fonally unto falvation, whom be purpofeth to bring thereunto infallibly erc. Elrewhere Atyling it, That capitall errour of perfonal Election and Reprobation. Another fpeaking of preterition, or negative T. P. Divine reprobation hath thefe words. This is philanthropy definded. c.4. $\$ 2$. one of the ropd qupuake which have been infamoully invented to difguife and palliate the frightfull rigidne $\beta$ of their doctrine. Not long

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long after he calleth it canting, Exec. 1. ( pretends the lamentable diffinction (as it is there by him ftyled) to be no more then a trick insufficient to buoy up a finking cause) and in another book of his The dream of absolute preterition. Mean while where alas ! is the reverence and

Divine purity defended.
pag.97. fubmifsion due to Scripture, that onely card and compass by which we are to fail in this ocean, that onely clue by the help whereof this labyrinth is to be traverfed? It directly oppofeth Rom.n.--
 were paffed by, in that flying, The elf= Etion bath obtained, and the reft were blinded . In it we reade of a book of life con-Revel. $\mathrm{r}_{3}$. . training the names of all thole whom 21.27. 26. 15 . God hath chofen, and of others whole names were not written in that book. Of forme whom the Lord knoweth for ${ }^{2}$ Tinning. bis, and others to whom he will fay; 1 never knew jos. Of Thrifts sheep gi- John 100, ven to him by the father, and of fuch perfons as were not his fheep, nor accordingly fo given to him. This, I
O o hope

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Aph. 5. hope, is no canting ; there is neither Error nor Trick in all this, but to proceed.
6. 2. Election (as to our purpofe which concerns the choife of men onely, not of Angels) is that fecret unSearchable decree of God, wherein he did from everlafting fingle out of the reft of mankinde a definite number of particular perfons, ordaining them ins fallibly unto the attainment of polis nets here, and happiness hereafter, according to the counfel and good plea. Sure of his Will. Which defcription offers to the readers confideration as things material, and not unfit to be treated of, provided it be foberly done, the Nature, Antiquity, Object, Products and Cause of Election.

First, The Nature of it. It is a fecret unfearchable decree of God. The two principall emanations of God's Will refpecting intellectual creatures, are his Decrees, and his Commands. They differ, as in fundry other things,

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fo, in point of perfpicuitie. The Exerc. 1. Commands are plain; he that runs may read his duty in them; the Decrees abiftrufe: Our deftinies cannot be fo cafily read, as our duties may. And whereas divers fecret things may yet be difcoverd upon diligent fearch, according to that Proverb of Solomon, Counfel in the beart of man is like deep voaProv.20.5. ter: but a man of underftanding will draw it out. The Decrees of Godare folecret, as to be withall unfearchable. Whence the Apofle, $O$ the deptl of the Rom.ir.in. riches both of the wifdome and knowledge of God! Hoob unfearchable are bis judgements and bis waies paft finding out! where by Fudgements it is, as 1 conceive, meft proper to underftand the Decrees of Keiuare, from his Will; by Waies, the Adminiftrations of his Providence in order to the execution of thofe Decrees. Some innovatours there are indeed, who have formodelled the myfterious Doctrine of Predeftination, as to leave little or mothing of mytteric in it. Our Re-

OO 2 mon-

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Aph. 5. monftrants think themfelves able to wade, where our Apoftle was paft his
 Their way pretends to give a clear reafon why one is elected, another reprobated, one converted, another not, but for my part I had much rather with S. Paul be ignorant fill then over-learned, (that I fay not overfawcie) with Arminius and his followers.
8. 3. Secondly the Antiquitie. 'Tis from everlafting: An eternal Decree.
Ephes., f. So Paul, According as be bath chofen us in bim before the foundation of the world. This exprefsion notes eternity. The kingdome we are elected to, is faid to have been prepared imi sameoniss from the foundation. Come ye bleffed of my
Main. 25.34. Fatber, inberit the kingdome prepared for you from the foundation of the world; in reference to the third heavens, that place where the kingdome is to be fet up and inherited, which was in the beginning of time created by the
builder and maker of it, as God is Ati- Exerc. 1. led. But the Decree whereby we were Hebr.is,io. defigned thereunto, to have been $\pi e^{\mathrm{r} \times \alpha-}$ mubonis, before the foundation of the world. That is, from everlafting; as may be further gathered from other phrafes in the writings of our Apoftle; this by name, Who batl) faved us, and called us with an boly calling, not according to our ${ }^{2 \text { Tim. 1.9. }}$ works. but according to bis own purpofe and grace, which was given us in Chrift fe Jus, before the world began. This both Erafmus and Calvin interpret of predeftination. Compare we it with another fpeech of the fame Apoftle to Titus, In bope of eternal life, which God that can- Tit. I.2. not lie, promifed before the world began. The meaning whereof will no longer be obfcure, if it be confidered that the firt=born of election was Chrift himfelf (who applied to himfelf that which God faid of old by the Prophet Ifaiab; Bebold my fervant whom 1 bave Martho 12.18. chofen, my beloved in whom my foul is wellpleafed.) That certain perfons were

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Aph. 5. from eternity given to Chrift, whom the Father had conftituted Head of all his elect, to be his members, \& by him brought to eternal bleffednels, according to what we read in S. Fobns Gofpel, Yohn $17 .:$ Thou haft given him power over all flefh, that he Jhould give eternal life to as many as thou baft given bim. That in this ranfaction there paffed promifes from the Father to the Son in the behalf of himelf and all his members. And that this is the grace wbich was given us in Chrift 7efus, there the Promiles ofepramist vitam ternal life before the world began, fpoken steram, noin
tanium initio of in the forecited places to Timothy and mendi presi-
 mis paventibus is paradifo, fed etiam pacifcendo de er ante coltditum mundum cum Filio dej 1 gnato medistore sinfro in fiedere redemptionis. David Dicion Exp fit. Analytic. in Tit, 8,2 。
Anguit, l: ice Prade\&in. \& grat, cap. 5.

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6. 4. Thirdly, the object of electi- Exerc. 1. on is a definite number of particular perfons fingled out of the reft of mankinde. We learn from St Luke that the Luke 18.7. Elect cry unto God day and night: And St Jobn in his Apocalypfe telleth us what
 cried with, a loud voice, faying, How long, 0 Lord, boly and true, doft thou not judge and avenge our bloud? As alfo what anfwer they had from heaven, It woas faid unto them that they hould reftyet for a little feafon untill their fellow-fervants and their brethren that ghould be killed as they were, phould be fulfilled. From the collation of which texts it may be inferred that their number is fet, and fhall in due time be completed; for that is the thing related to in the word $\pi$ mnsérovious Thall be fulfilled. It is then a definite number, and that of particular perfons, whofe names are elferobere faid to be Lukie 10.20 . written in the book of life, Names in Scri。 pture being often put for perfons; as in the Acts, The number of names together Ats 1.15. were

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Aph. 5. were about one bundred and tiventy. and in Apocal. In. I3. the Revelation, In the earth-quake were
 original, Names of men. They do certainly fhoot befide the mark, who fo confidently teach that predeftination is terminated not upon perfons, but qualifications; and that not this or that man in particular is elected or repro, bated, but onely in general, whofoever beleeveth and perfevereth belongeth to election, whofoever continueth in unbelief, to reprobation; and that fo as the fame perfon may be to day under the one, and to morrow under the other decree, according to the change of his qualifications. But if fo, it would not in likelyhood have been

2 Timi2.19. "Eqva Kúeos ॠ ${ }^{\circ}: \tau$ aนรั. 2रouit Deus qui jint Sui; Non quales fed qui. Rom.9.1 $5,18$. faid, The foundation of God fandeth fure, baving this Jeal, The Lord knoweth who are bis, but rather, what kinde of men are bis. Nor to the Romanes, 1 will bave mercy on whom 1 will bave mercy. And again, He hath mercy on whom be will bave mercy, and wobom be will he bardeneth- (which

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doth clearly relate to perfons) but ra- Exec. i. thar, what fort be will.
6. 5. Againft what hath been fid in this and the former paragraph there are two principal objections; whereof neither is to be waved, left it fhould be thought unanfwerable. The firft is borrowed from philofophy, and runs thus. Acts fuppofe the being of their objects ; The decrees of God are divine acts, and therefore could not pars upon men particular perfons before the world was, becaufe there were then none in being. I anfwer that whereas the Acts of God are either Immanent abiding within, or Tranfient passing from him, and terminated upon formewhat without himfelf; His tranfient Acts do either fuppofe, or produce the being of their objects; fuppofe it as his Rewarding and Punifhing, produce it, as his creating acts. But thole that are immanent (of which rank his Decrees are ) do not neceffarily require the preexiftence of their ob-

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Aph. 5. jects in effe reali in a way of reality; for it fufficeth that they have it in effe cognito, in the forekowledge of God. Je= fus Chrift our Mediatour is Atyled a x Per, $1,19,20$. Lambe foreordained before the foundation of the world; yet had he no exiftence as fuch till after his incarnation. God $\underset{\substack{\text { I Kid. Jungiun } \\ \text { vir } \\ \text {.3. }}}{ }$ who had defigned 70/iah to fecial fer\& Lifcat in locum.

Sce Sculterus on Elai. 45. pag. 623. fin, vices, called him by his name, and foretold what fhould be done by him, full three hundred and thirty years be= fore he didit. So elfewhere (Cyrus is named, and hath a fervice allotted him in the foreknowledge of God one hundred and fourty years before he
Procopius: was born. It is reported by Procopius that when Mi/dates king of Perfia was dead without iffue, but had left his wife with childe, the Perfian nobility fet the crown on the Queens belly before the quickned, thereby acknowledging her iffue that fhould be for their lawfull Sovereign. So as Sapores (which was afterwards the childes name ) began his reign before his life.

If fuck acts when done by men rem Exerc. 1. not irrational, why fhould any think it ftrange for the onely-wife God to fec the crown of election upon the head of certain perfons, while as yet they have no being, fave onely in the womb of his decree ?
6. 6. The other objection is taken from foch places of Scripture as deny God to be an accepter of perfons, which they fay he mut needs be, if confidering mankinde in an equal condition he chore rome to life, and paffed by others.

In order to the folution hereof, I Shall frt Distinguish between Acceptasion and Acception of perfons. We finder them both mentioned by $S^{\bullet} \mathcal{P e}^{-}$ ter as it were with one breath, in that Short flying of his, (Of a truth I perceive Also. 34, that God is no respecter of perfons: But in every nation be that feareth bim and worketh righteoufne/s is accepted with bim) the one as attributable to him, the other as not. Were it not for his acceptation of

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\text { Pp } 2
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Aph. 5. perfons, wo and nothing but wo to the fons of men. It is the joy of their hearts to confider that there are certain *Apsponot cev- men of his good will; as fome reade that
Aoricus Luke 2.14. in the Angels fong: and to remember that the Church is by her head and hufband fyled Heplaibah that is my delight is in her; becaufe the members Ephcf.x.6. "thereof are, as Paul fpeaketh, accepted in the beloved. Next Declare the true notion of Profopolepfie or acception of perfons in Scripture-dialect.

Befides the prime importance of thele words mósemov in Greek, and Perfoz $x a$ in Latine for an individual intel-
${ }_{2}$ Cormari: ligent fubitance, (fo, The gifi beflowed upon us by the means of many perfons is the blessing of recovery granted upon the prayers of fundry men and: women ) They have a fecondary importance, and are fometimes put to fignifie a vizard, property or counterfeit refemblance affumed by any fuch individual. So in Seneca, Nemo poteft perfonam diu ferre, that is, Nonecan play

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the hypocrite long: and in the Epis Exerc. 1. grammatift a gray-haired man having put on a black periwig to conceal his age, is told of it thus,
---Inveniet Proferpina canum,
Perfonam capiti detrabet illa tuo.
Now becaufe thefe vizards and properties are things external, not at all belonging to the Effence of the party afluming them, hence it cometh to pafs that thefe words at the next remove fignifie fuch relations, accom- $T_{\text {hon ferenn- }}$ modations and accomplifhments as being external to the effence of a man, as alfo to the merit of his caufe, ought not to incline a Judge to pronounce a fentence on his behalf; or in the diftribution of juftice to regard himabove others to whom fuch helps are wanting. He who is fwayed in judicial proceedings by fuch outward things is in the Scriptute faid to be an aecepter of perfons. So in Leviticus, $Y_{e}$ fhall do no Levitis. 8 :s. unrighteoufne $\beta$ in judgement: thou phalt not rofpect the peryon of the poor, nor honoar the
PP3 perfon

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Aph. 5. perfon of the mighty; but in righteoufne/s thou Ghalt judge thy neighbour. And in the New Teftament thefe two terms sureso.

Rom. 2:5. compared with V. II.

Thom, prima fecundx qu. 98.art. 4. in relp. ad lecundum.
Pererius fuper Rom. 2. pag, 157. in $4^{\circ}$ :
 accepting of perfons are directly oppoled. Divines have received it for a maxime. That acception of perfons is not found in gratuitis, in acts of bounty, wherein the doner is at liberty to difpole his free gifts as pleafeth himfelf, but in debitis in acts of juftice and right, wherein there lieth an obligation upon him that diftributeth to give every man his due. Hereupon they conclude that in divine predeftination Almighty God, who is no debtour to any of his creatures, and who acteth therein not as a Judge, but as a Sovereign Lord and liberal benefactour, choofeth fome and paffeth by others, as without injuftice or wrong to any, fo withour any fhew of that which the Scripture properly calleth Acception of perfons, becaufe he was not moved by any external thing in doing fo.

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If any Reader think it not fafe to Exerc. 1 . credit this upon my fingle teftimony, behold in the margine further fecurity, pare, Deus to which it were cafie to add much perronarum act more, if need were. ceptione non mo. do ex duobus bominibus prorfus aqualibus unum cligere ad vitam eternam alio pretcrito 3 Sed etiam illums cligere quem pricfoivit pluyibus gravioibus peccatis implicandum, illo relicto quem pravidit pausiora of leviova admiffurum. Bannes in $1^{2 n}$. Thomx quxft. 23. are tic. 51 .

Injufta perfonarum acceptio locum non babet robi quis ex mera liberalitate de fuo dat inequali'er agualibus; fod ubi in difpenfatione revum debitanum auis uni faveat pre altcro ex refpectus ad aliquam perfone circumflantiam que ift extracaufam meriti. Fam vero Deus clizens ad regium gleitie unum pree alio non agit ex debio juftitia, fed exdono munificentia; neque refpicit nobilitatem. diritias, ingcnium, aut aliam qualitatem quamcunque, (unde тробकтолn fía nomen invenit) Sed liberalitatem of bonitatem Suam juxta illud Matthri zo. Licet mibs quod volo facere de meo. Davenantius in differto de Pradeftin. \& Reprobat. cap. 3. P. 133.

## 6. 7. Fourthly , The products of

 Divine Election are chiefly two. Firft, Holinefs here. God is faid to bave Ephef. r.334: bleffed us with all fpiritual bleffings in Christ, according as be bath chofen us in bim before the foundation of the world, that we fhould be holy. Where fpiritual blefsings are pointed at as the freams, and clection as the fountain from whence they flow. It as the root, and holinefs as the fruit. So elfewhere, We are bound
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Aph. 5. bound to give thanks alwaies to God for you, 2: aher, 2, 5. brethren, beloved of the Lord, becaule God bath from the beginning chofen you to Salvation, through Sanctification of the Spirit, and belief of the truth. Here we finde not onely Sanctification in general, but faith, which is the flower of holinefs, derived from Election. The fame

Tik.1.r.

Acts 13.48 . Apoftle ftiles it, The faith of Gods elect. And S. Luke in the ACts, Ipeaking of the fuccefs which S. Pauls preaching had among the Gentiles, faith exprefly, As many as were ordained to eternall life, beleeved.

A Text which the foundeft divines look at, as a moft pregnant place to prove a caufal influence of Divine Predeftination upon the work of faving faith. Others, I know, there are, (and they not a few, nor incon= fiderable) who have ftrongly endea= voured to turn the edge and ftrength of this placeanother way, by rendering the word Tentripéser, not (as we do) Ordained, but Dijpofed, or well-affected

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to eternal life. Unto whofe corrupt Exerc. Glofs, I oppofe the following contiderations.

Firft, If it were to be fo read, then all that heard the Apoftles Sermon there recorded, even all and every one without exception fhould have beleeved, feeing there is not a man in the world, and therefore none in that congregation who was not difpofed, and well-affected to the reward of eternal life (the will of man being neceffarily carried to the defire of bleffednefs, which none are fo bruitifh as not to affect ) for that unto which thele are faid to be Timpunimat, is not converfion, but life eternal.

Secondly, Difpolednefs in their fenfe doth not alwaies precede faith, nor faith alwaies follow it. When Saul was in the full career of his perfecuting madnels againft the Saints, what difpofednefs was there in him unto converfion, unlefs fury be a difpofition to faith? yet then did he firft

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Aph.5. believe. In that young man who came to our Saviour, of whom it is teftified, That be was not far from the kingdome of God, which of their ifpolitions was wanting ? yet he went away forrowfull, and believed not.

Thirdly, Faith it Self is the frt favang difpofition that any man hath, because it firft laies hold upon Christ, and of life by him; in fo much as none is formally difpofed to eternal life till he have believed.

Fourthly, S. Luke doth no where ute rañü \& tivesaru, either in his Gofpel, or in the Acts for difpofednefs, but for ordination and conftitution divers times, therefore our reading here, $A s$ many as were ordained to eternal life, is to be retained.
6. 8. But learned Grotius will by no means allow of this interpretation. They (faith he) who apply this Text to Predeftination, Nihil vident, fee nothing at all. Yer by his favour, a

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man that faw as far into the Myferies Exerc. 1. of Divinity, as alfo into the idioms of the Greek tongue, as Grotius himfelf (be it fpoken without difparagement to his great learning) (bry $0-$ - \%oviñ from I mean, applys it fo in his Com- $\begin{gathered}\text { quito nis Yobud } \\ \text { ainover soin }\end{gathered}$ mentary upon the place. And his mirdzoeronto
 pounded Erafmus tranflates Prafiniti $\begin{gathered}30, ~ i n ~ i f . ~\end{gathered}$ à Deo, Predeftinated of God. Three chings are alleadged by Grotius, for overthrowing of this lenfe; but all in vain. His firft plea is, that 'tis not ufual for all of a city, a congregation that are predeftinated; to believe at one and the fame time, therefore that which: we affere is not like to be the meaning here. For anfwer, lacknowledge it is not ufual; no more is it to have three thoufand inhabitants of one city brought in to God on one day. But what if God willing to glorifie his Gofpel, and the power of converting Grace, as be called three thoufand Jews in one day, by Peters Miniftry,

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Apt. 5. Alts the fecond; fo here by S. Pails, at his firft folemn undertaking to preach unto the Gentiles, Ats the 13 . were pleated to work upon as many in that congregation as did belong to the election of grace? Shall any man dare to prefcribe, and plead cuftome to the contrary ? His fecond Argument runs thus. All that truely believe are not Predeftinated unto life. Therefore that for which we contend is not to be thought a proper fenfe. Answer. This reafon is founded upon a grand miflake, viz. That faith is common to all, whether elect, or non-elect, although Paul Pile it, the Faith of Gods. lect, as before; and Chrift tels the Jews, John 10,26. Te believe not, because ye are not of my Sheep. He argues in the third place, from $\mathrm{S}^{t}$. Lukes unacquaintednefs with the fecress of God. It was not in his power: to tell who of that company were eldacted, who not; therefore by his Ttrayysison, he milt not be conceived to have underftood fuck as were in that
fence.

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fenfe ordained to eternal life. I an-Exerc. $\boldsymbol{r}$. fwer, Although the pen-man did not, the inditer, viz the Holy Ghoft did exactly know whofe names were writ. ten in the book of life, and whole were not. Now he it was that in the hiftory of the Aits fuggefted and dedicated to his fecretary both matter and words.
6.9. The fecond product of election is happinefs hereafter. Accordingly the objects of this Decree are thole whom God bath not appointed unto wrath, ${ }^{\text {, Ther } 5 . \%}$.
but to obtain filvation by our Eord $\begin{aligned} & \text { fef es }\end{aligned}$ but to obtain Jilvation by our Lord Fefus Chrif?. Salvation is that which they are faid to be chofent to; and that where $=2$ Thef. $2,13:$ in their names are written, called, The book of life. For as in military affairs, pril4.4.3, Commanders have their Mufter-rolls, wherein are contained the names of all the fouldiers whom they have lifted, whence the phrafe of Confcribere milites; and in Common=wealths there are Regiftries kept wherein are recorded the names of fuch as are chofen to offices
Rq3 of

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Aph. 5. of truft and other preferments, whence the title of Patres conforipti afcribed to the Senators of Rome. So the Scripture condefcending to our capacities and feeaking of God after the manner of men, attributeth to him a book of life, wherein it fuppofeth a legible writing and Regiffring the names of all thole perfons whom he hath irreverfibly predeftinated to life everlafting. I fay, irreverfibly, for if that of Stoicks be true, In fapientum decretis nulla efl litura, In the decrees of wife men there will be no blotting and blurring; how much more may it be afferted concerning thofe eternal Decrees of the onely wife God! If it became Pilate to fay, John 89.22 . What I bave written $I$ bave written, it would certainly mif-become the great God to blot fo much as one name out of the Lambs book of life written by himfelf before the world was. We may

Scemy Tactica Sacroi iib. 3. take it for granted that this book will cap.2. 5.9,10, ix. © fequent. notadmit of any Deleatur, orof any Expurgatorie Index, whatever fome prerend

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tend to the contrary, whole arguments Exec. i. have been elfewhere fufficiently anfwered. I fall onely here propound, and endeavour to fatisfie another objection, whereof no mention is there made. Paul knew himfelf to be a cholent Veffel, for Ananias had told him Aess.15: fo from Chrifts own mouth: yet freaks of himfelf as of one in forme danger, at leapt in come pofsibility of becoming a Reprobate, in there words, 1 keep under my body, and bring it into. Jubjection: left that by any means, when I have preached to others, I my felf frould be a caftaway, or, as o: then tranlations have it, a Reprobate. Ergo, the decree of Election is not irrevertible.

Rep. To prepare the way for a full anfwer, let it be confidered, i. That the places cited in the objection are not fitly oppofed; because the former is not neceifarily to be underfood of election to falvation, but may probably be limited to Puls being chofen

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Aph. 5. an Apoftle: Neither is the latter in fallibly meant of that reprobation, which is contradiftinct to the laid eleaction, but of fomewhat elfe. Yea although it be true, and may ftrongly be inferred from other texts, that Parl knew his own election to life eternal, the reprobation Spoken of in the end of the verfe is not to be taken in the molt rigid fenfe, but in a milder. 2. That our Apofle , (according to his cuftome in fundry epiftles) was in the end of this chapter fallen upon the ute of terms agoniftical, borrowed from the Olympick and other Grecian games in that age; as appeareth in the foregoing verfes. Know ye not that they who run in a race *rc. Every man that friNeth for the maffery orc. I fo run, not as uncertainly. So fight $I$, not as one that beateth the air. And that in the lat verfe he hath no left then four allusions to there exercifes. One in $\boldsymbol{i} \pi$ mind $^{2} \zeta_{\omega}$ to cuffing, wherein the combatants were wont with their blows to make one another
livid under their eyes; fo did he by Exert. 1. acts of mortification beat himfelf as it were black and blue. A fecond in denamora to the exercife of wrefling, wherein the antagonifts mutually ftrove to caft each other to the ground, and to keep them under. So he, the better to fubdue his body of fin, was carefull to keep down his body of Heft, which if pampered, is apt to rebell. A third in xaperyss. We reade in the fecond to Timothy chapter the fecond, verfe the fifth, of their friving lawfully, that is, accords ing to the rules and laws prefcribed for that game refpectively, in which they were to Arrive for the maftery. The of ficer by whom there laws were propounded to the combatants was called xipum, Paul in allusion thereunto faith of himself knestem, because in the diffcharge of his Apoftolical office he had acquainted them with the rules \& laws of Chriftianity. A fourth in åдхuos unapproved, a term of difgrace put upon thole whom fuch as were to judge and Rr pals

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Ash. 5. pals fentence upon the combatants dirallowed. Whereas thole whom the judges rewarded were called insonuos approved ones. 3. That this unapprovednels may either relate to God himSelf, or to good men. If to God the fupreme judge, then whofoever carrieth himself amis in any particular course of living, offendeth the Lord, falleth under his fatherly difpleafure, and is as to this particular, a perfon difallowed and rejected, how firm foever his flatron may be as to the main. If to good men, who are fubordinately to judge of their preachers doctrine and converfation, a teacher is then fid to be unapproved of them, when upon obfervation of rome unfaithful ne's, or loofenefs in his demeanour, lome fen. fuality or unlawfull indulgence to his body, they begin to difefteem him, in comparifon of what they did before, yea perhaps to catt him out of their af factions, and of their prayers, of which till then he was a partaker.

There

## A Chain of Principles.

There things premifed, let it now Exec. i. be obferved whether the meaning of the place contefted about be not cleardy this, or to this effect. "I Paul well remembring what I am, a member " and minifter of Jefus Chrift, am and " hall continue carefull to exercife my " Self in all the duties of mortification, "not making provifion for the flefh " to fulfill the luff thereof: left I who " by mine office am bound to declare " unto others the grand rules of Chris " ftian practife, particularly of tempe"r rance, which I urged but now, fay. "ing, Every man that friveth for the ma" fiery is temperate in all things, fhould "by any fenfual demeanour of mine "own, not onely prove a caffaway as " to the efteem I formerly had in the "hearts and confciences of good peo"plo, and to the intereft I enjoyed in "their devotion; (which I fhould ac"count a lops far exceeding that of ho" nour, or eftate) but alpo fall under "the wrath and fatherly difpleafure of

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\operatorname{Rr}_{2} \quad \text { "my }
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## A Chain of Principles.

"my God, and be caft out of fellow. " fhip with him, though but for a " fhort fpace of time; which to me "who have lived in the fenfe of it, un= "der the conftant light of his counte" nance, and found his loving kind" nefs better then life, would be worfe "then any death. And if this really be the utmolt importance of the text, (as for ought I know it is) without extending it to further or other kinde of reprobation, I hope the objection buile upon it will not need any further or other kinde of anfwer.

Electionis tue caufam in te quave, nec inuenies quod quevit, $v$ quod suvenife te exiftimas jum perdidifli quia ibi quaris. Heinf. homil, in Joh. 17.9. pa ${ }^{2} \cdot 38$.
6. 10. Fifthly, The Caufe of divine election, about which the world is fo filled with difputes, is not to be found in any thing without God himfelf. the difputers indeed of this world lay out many thoughts, and put out many books concerning fuch contrivements as our corrupt reafon would perhaps better allow, and our corrupt wils better affect: but holy Scripture refolvethall into the fole will of God;

## A Cobain of Principles.

the good pleafure and Counfel whereof the Exerc. i. Apoftle celebrateth as the caufes of our predeftination. Having predeffinated us Ephor, $1.5,11$, unto the adoption of children by Fefus (bris to bimelf according to the good pleasure of bis mill. And again, Being predeftinated according to the purpofe of bim, who worketh all things after the counsel of bis own will. Words fo very plain and full as would certainly have put an end to altercations, and filenced difputes in the fe points; but that corrupt reafon is extremely talkative, and the whfdome of flefh direct enmity againft God, Rom. $8.7 \%$. and therefore fuch as will never yield, till its corruption be removed; for enmity cannot be reconciled, the enemies may. Whence that excellent Speech of Melancthon, worthy to be had in everlasting remembrance, Dulcefeet nofira de predeftinatione fententia, ubi impice ratio. nos judicium Spiritus Di ftultificaverit. Then and there onely will our do= corine of predeftination have a foes rellifh, when and where the Spirit of
Rr 3 God

## A Cbain of Principles.

Aph. 5. God fhall have befooled the conceits of wicked reafon. That which Paul celebrateth as the true caufe of our election is,
 Aи́натоs. cording to which he difpofeth both of perfons and things arbitrarily, as himfelfliketh beft. And in this our reafon would better acquiefce were it throughly defecated by grace: That of Chrift, which never had any corrus ption in it, fully did: as appearech by that famous addrefs of his te
$\mathrm{M}_{20}^{\text {Muxth.1. 1.s5. God the father; } 1} 1$ thank thee, 0 father, OOTus bive- Lord of heaven and earth, becaufe thou baft To évobxiac
 bid thefe things from the wife and prudent, and baft revealed them unto babes. Even fo, Father, for fo it feemed good in thy fight.
 God may be truly faid to act arbitrarily, yet he never doth any thing unadvifedly, but according to the counfel of his will, which is always rational, though our fhallow reafon in this ftate of degeneracy and mortality be not able to
fathome

## A Cbain of Principles.

fathome the depth of its contrive- Exerc. 1. ments, and thereupon ready to cavil at, and call in queftion the equity of them. Such as do fo, (if any fuch fhall caft an eye upon thefe papers) muft give me leave to fay unto them, as one of our ancient writers did to their forefathers; "The Apoftle(faith he) having "difcoutfed of thefe myfteries ac. "knowledgeth their depth and adore"eth the wifdome of God in them. "Dignare or tu ifta nefcire. Concede Deo ${ }^{\text {scotentiam fui. Nequaquam te indiget de: }}$ "fenfore. Be thou alfo willing to be "ignorant of fuch things. Leave God "himfelf in the modelling of his de"crees and difpenfations. He will be "fure to do it fo, as not to ftand in " need of any apology or defence of "thine. To which let me add a faying of Luther, and with it conclude tur, Ratio, fulta this Exercitation. "Reafon (faith he) funt Dei, Hapue " thou art a fool, and doft not un- ne obfictepas ${ }^{6}$ derftand the matters of God. Wherefore be not obftreperous, but hold thy Driocielt.
prating; "prating; make not thy felf a judge of " there things, but attend to the word "of God and beleeve.

## Exercitation 2.

Preterition dejcribed. The term defended. Epher. 1.4. compared with Revel. 17.8. Ephef.r9. and Rom.9.1 3. expounded. God not bound to any creature, except by promise. The parable in Math. 20. urged. The three confequents of - negative reprobation. Dr Davenants Animadverfions against $\mathrm{M}^{\mathrm{r}}$ Hoards book recommended. The goodness of God manifefted in Election, as in a moft free, peculiar, ancient, leading, and fading favour.
5. 1. WAving fo fully difcourfed of 1 Election, ( by which the Decree of preterition is to be meafured) there will be left need of enlarging much upon that. Take onely this defcription of it; after a brief explication on whereof, I intend, if God will, to proceed unto other concernments. Preterition or negative Reprobation is an eternal decree of God purpofing

## A Chain of Principles.

within himfelf to deny unto the Non- Exerc. 2. electi that peculiar love of his, wherewith election is accópanied, as alfo that fpecial grace which infallibly bringeth to glory: Of which negations, permiffion of fin, obduration in fin, and damnation for fin, are direct confequents. This defcription carries in the face of it a clear realon, why the thing defcribed goeth under the name of Negative reprobation, becaufe it ftandeth mainly in the denial of thofe free favours which it pleafeth God to beftow upon his elect. As for the term of prererition, we neither are, nor ought to be afhamed thereof, however fome bold writers have jeered it, becaufe it is very fignificant, and hath been made ufe of by their betters. Prosper by name, and that both in verfe and in profe. For in one of his Poems he recordeth this as a Pelagian tenent
--Quòd gratia Cbrifi
Nullum omnino bominem de cunctis gavi generantur
Pretereat.--
S 1
That

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A Chain of Principles.
Aph. 5. That of all mankinde the Grace of Chrift paffeth by none. And in his Trea. rile de Vocatione Gentium he beginneth the thirteenth chapter of his firft book with this faying, Quod fi aliquos Salvantis gratia praterierit ©rc. If faving grace bave paffed by any, it is to be referred to the unfearchable judgements of God, and thofe ways of his which are paft finding out by us in this life. This premifed, let us take a tranfrent view of the chief particulars in the defrription.
8. 2. It is Firft an eternal decree, coeternal with that of election; for the very choofing of fome to falvation implieth a palsing by of fuch as were not chofen. Let the Reader compare

Agnofcendum eft fecreti bujus profunditatem nobis in bac vila patere non poffc. that paffage in Ephef.1. 4. He bath chofen us before the foundation of the woorld, with that parenthefis Rev. 17.8. whofe names were not written in the book of life from the foundation of the world.

Secondly a decree which God purpoled in himfelf. We reade in one place

## A Chain of Principles.

of the purpofe of God according to Election, Exerc. 2. and in another of Gods good pleafure, R.m.9. it: which be batlo purpofed in bimjelf. The like De Demin ingswio nay be faid of preterition. His good pratef nationeric pleafure is the fole fountain of both. The root of both is within himfelf and cap, 2z: not in any thing without him; as hath been well obferved by Calvin.

Thirdly, the eternal purpofe of God was to deny the Nonelect that peculiar love, wherewith his election is accompanied; in which refpect he is Caid to hate them. facob have Iloved, but $E=$ Rom.o. is: fau have I lhated. A term by which fome Divines are willing to underftand no more, then his not being willing to beftow everlafting happinefs upon them : becaufe Hatred in Scripture is often put to fignifie a lefs degree of Love. We may not beleeve that Leab was odious to her husband; yet the text faith, God Jaiv that Leab was hated, which is certainly to be expounded out of the verfe foregoing, where it is faid of facob that he loved Rachel more

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\begin{aligned}
& \text { Ger. } 29^{\circ} 30, \\
& 3 \mathrm{I}^{2},
\end{aligned}
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Aph. 5. then Leab. He loved Leah perhaps lefis then he ought, furely lefs then he did her fifter, and in that refpect is faid to have hated her. That to the Romanes concerning $E \int_{a u}$, fome interpret in proportion to what is there faid concerning Leal, and among the reft $A$ In quannunqui.quinas. God (Faith he) loveth all men In quanniwn qui- in as much as be willeth fome good to all; but
busd bonum, qued
bod eft rita atcina in as much as be dotb not will to all men the dictur cos habe-
re odio vel repro. chief good, viz. eternal life, he is jaid to bate barce. Tho. part. and to reprobate them.

1. qu. 23.9 art. 3 .
2. 3. Fourthly, His purpofe was to deny unto the non-elect that fpecial grace, which brings infallibly to glory thofe whom God beftows it upon. No creature can challenge effectual grace at the hands of God, as a due debt either to his nature, or to his labour. There be many that fpeak and write of God fawcily, as if he were bound to give this and that and the other grace, even where they can produce no promife by which he hath made himfelf a debtour. I cannot but commend the

## A Chain of Principles.

zeal of Peter Lombard againft fuch Exerc. 2. men. To me (faith he) this word vo mini widener He ought, or be is bound feems to have bor veibuan D:-
 properly applied to God, who is no non off division, debtor to us, fave only in thole ca- ${ }^{\text {nexis ni f f if otc }}$ cr compo fees wherein he hath paffed forme pro- Lit, i, lentenmile. Sure I am, our Saviour telleth ${ }^{43}$. his Difciples plainly, $l t$ is given to you to know the myfteries of the kingdome of heaven, but to them it is not given, Matth. 13.11. And the houffolder in the Parable flops the mouths of thole marmurers that repined, as expecting more from him then it was his pleafure to give, with the foll confideration of its being his will to have it fo. Friend, 1 do thee no wrong. Take what is masthoc,: thine, I bill give to this aft even as unto thee. Is it not law full for me to do what I will with mine own?

Fifthly, The confequents of the forementioned denials, are, 1. Permiffin of fin, particularly of unbelief. John 10. 46. Ye believe not, because ye are

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## A Cbain of Principles.

Aph. 5. not of my /heep. 2. Obduration in fin. Romans 9.18. He hath mercy on whom be will bave mercy, and wbom be will, be bardo ereth. 3. Condemnation for fin, ReDeh.20.15. Wbofoever was not found written. in the book of life, was caft into the lake of fire. This latt is that which by Divines is ufually ftyled Pofitive Reprobation, and is clearly diftinguifhable from the Negative, in that the one is an act of punitive juftice refpecting fin committed and continued in. But the other an abfolute decree of Gods moft free and Sovereign Will, without refpect to any difpofition in the creature. I call them confequents, not effects; becaule, though Negative Reprobation be antecedent to them all, it is not the proper caufe of them. This difference between the decrees Aquinas long fince
Thom. part. .
 tic. 3.0 d 2 2". " is a proper caufe both of that glory " which the Elect look for hereafter, " and of that grace, which here they ". enjoy. Whereas Reprobation is not "the

## A Chain of Principles.

"the cause of the prefent fins of the Exerc. 2. "non-cleat, though it be of Gods for"faking them; but their fin proceeds " from the parties themfelves fo par"fed by and forfaken. But I am under a promife of brevity, and therefore foal add no more but only advile the Englifh Reader, who is deftrows of further information in the fe deep points, to procure and perufe that excellent piece of the profound Doctor Davenant printed at Cambridge, Ann. 1641. under this Title, Animadverfions written by the right Reverend John Bihhop. of Salisbury upon a Treatije intituled, Gods love to mankinde: where he will not onely meet with the doctrine of Predeftination modeftly handled, but alfo with ample fatisfaction to molt of thole wicked cavils which flefh and bloud have been wont to fuggeft againft it.
6. 4. Having thus finifhed that pereamble, which the daring Heterodoxie of lome modern writers put me upon a ne-

## A Chain of Principles.

Aph. 5. a necefsity of, I proceed to the making good of two Affertions, tending to cleare the former part of our prefent Aphorifme, viz. That the Goodne $\beta$ of God is abundantly manifefted in his Decree of our Election; and his Great$n e f s$ no lefs in that of Preterition. In order to a demonftration of the former, I defire to have it confidered, how free, how peculiar, how ancient, how leading, how lafting a favour Election is.

Roman.is.5.
Firft, A free favour. It is therefore called Election of Grace; and fpoken of as tending to the praife of the glorie of free grace. The Lambs book of life (fo named, becaufe the Lamb Jefus ftands there inrolled in the head of it, as the head of all the Elect, and the Captain of that falvation whereunto they are chofen) is a book of love. Bebold, my fervant vohom I bave chofen, my beloved, in whom my foul is well pleafed. It was fo faid of Chrift, and may be applied: to all the Elect in their meafure. Hence

## A Cbain of Principles.

Paul ftileth his Tbeffalonians, Brethren, Exerc. 2. beloved of the Lord, becaufe God bad chofen 2 Thef. $2,13$. them to Jalvation: and God expreffeth the Election of facob, by Jacob bave 1 loved, to thew that free love on Gods part is the fountain of this favour. We love perfons or things, becaufe they are lovely. God loveth them firt, after makes them lovely, then loves them more for being fo. The caufe of our love is in the objects; of Gods, in himfelf: we are predeftinated a/ter the Ephef, , , 1o counflel of bis oibn will, not after the good inclinations of ours.

Secondly, 1 peculiar favour. Rarity much enhaunceth a benefit. Im- to miman $n$.
 much valued and ftood upon, becaufe sumet fepuctite they are not common to many, and are therefore more rejoyced in, becaufe but few partake of them. There were but eight perfons faved from the De. luge of waters in Noabs time, who is accordingly faid to bave fround grace in: Gen, 6, . the eyes of the Lord, in that he and his.

Aph. 5. were preferved when all the world beo fide perifhed. And in regard the Deluge of fire that came upon Sodom and Gomorrab fwept away all the other inhabitants, but Lot onely, and his neareft relations were exempted from it : God is faid to bave magnified his mercy toward them, as Lot acknowledged,
Ger. 99.19. faying, Bebold tly fervant hath found grace in tly fight, and thou bast magnifed thy mercie which thou haft hewed unto me. We fhould all have perifhed in the Deluge of fiery indignation, had not God elected fone few whom be hath not
:Thefris.s. appointed to wrath, but to obtain falvation by our Lord 7fous Christ. They are but few, as Scripture tels us again and aMar 20.16. \& gain, Many are called, but ferb chofen. The goodnefs of God is therefore to be more acknowledged in fo peculiar a favour.
s.5. $3^{\text {I4 }}$. An ancient favour. Old things, if evil, are fo much the worfe for that;

1 Cor .9.7. Epaef, 40.2:- Old leaven is to be purged out, and the old man to be put off, But every good thing

## A Chain of Principles.

thing is commended by its antiquity. Exerc. 1. One fid well that Old wood is befit to burn, old friends befit to cruft, and old sir rios sion. books belt to read. What price do Echo: lars put upon an ancient Manufcript? Doubters the oldeft of all Manifcripts, is the book of life: and the writing of our names therein the firft= born of all Gods favours. If God fo value the firt-fruits of our Cervices, as he doth; how carefull fhould we be to magnific the firt-fruits of his goodnels ? If old charters be of fo great efteem as they are in the world, how great an eftimate fhould we fer upon the mont ancient Magna Charta of our Election, having this feal, The Lord knows who are his.

Fourthly, $\mathcal{A}$ leading favour. Thole are the molt valuable blessings that have influence upon fundry others, which they draw infallibly after them. Such is Election. Paul makes it the frt linck of his golden chain, and flews how introductive it is of all the

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Aph. 5. reft. vhbom God did predefinate, them be alRom. 8. 3c. Jo called; and whom be called, them be alfo justified; and whom be jufififed, them be allo 2entura ammlic glorified. Here is a chain which God
 dimilja Pater in ceclum trabit clectos. Primus ef Pracdeftinaio ad vitam in Cbrifto. Securdur, Vocatio of ficax 1 l Chrifurm; Tertius, Fiftificatio per Chriftum; Quaitus, Glorificatio cum Cbrifto. Zanch. Tom. focol. 177 .
may draw up his Elect thither. The firft linck of it is Predeftination, taken in a reftrained fenfe for the Election of grace. The next Effectual Vocation ; into this the former hath a caufal influence according to what the Lord once faid by his Prophet Feremy, chap.31.3. I bave loved thee with an everlafting love, therefore with loving kindenef, have I drawn thee. Election having once pitch't upon a man, it will finde him out, and call him home, where ever he be. Zacheus out of curfed Fericho; $A_{0}$ braham out of idolotrous $\mathrm{Ur}_{r}$ of the Chaldeans; Nicodemus and Paul out of the Colledge of the Pharifees, Chrifts fworn enemies; Dionyfius and Damaris, out of fuperftitious Athens. In what dunghil foever Gods jewels be hid, Election will both.

## A Chain of Principles.

both finds them out there, and fetch Exerc. 2. them out from thence. The third linck is $7 u$ uglification; the dependance thereof upon Election may be gathere from that paffage in the fame chapter to the Romans, Who hall lay Rom. $8,3$. any thing to the charge of Gods elect ? It is. God that jufifies. As also from the 'vifion in Zechary, where fofhuab the high prieft reprefenting the people, appeared clothed with filthy garments in Zachar, 3,34 . figne of guilt by them contracted, till God had commanded, flying, Take aivay the filthy garments from him. 1 b. vi. Behold, I have caufed thine iniquitie to pals from thee. Whereupon there was a fair Miter put upon his head, and he clothed with change of gars ments, in reference to their change of condition from guilt to free $j u-$ ftification ; the faring whereof is hinted to in that leech, The Lord fid unto Satan, The Lord rebuke $\mathrm{lb}, v, 2 \mathrm{ci}$ thee, 0 Satan, even the Lord that bath chofen Ferufalem rebuke thee.

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Aph. 5. The Fourth and laft is Glorification, That takes in both the beginnings of glory in fanctification (of which Paul in his fecond to the Corinthians the third chapter and laft verfe, We all with open face beholding as in aglaß the glory of the Lord, are changed into the /ame image from glory to glory, even as by the Spirit of the Lord: and of which he telleth us elfewhere, that all the graces of which it confifts proceed from this prime grace Ephef.r.3.4. of Election, (faying, God bath bleffed us with all Jivitual blefsings in (brijt, according as be hath chofen us in him) and the confummation of glory in heaven; the foundation whereof is by our Saviour clearly laid in the Fathers giving us to him by Election at firft, This, faith he, is the Fathers will which bath fent me, that of all which he bath gi-

John 6.39.

Caterapendent ab Electione, Flectioǹ Deo. Heinf. Hom. in Jol.17.9. P. $46_{0}$

## A Chain of Principles.

Fifthly, A funding favour. The fa- Exec. 2. vours of men may befuddenly changed into frowns; as thole of King $A$ bafhuerus towards Hamon were: who but he over night in the Kings $e$. flem? next day he will not endure the fight of him. But God's are impmutable. All the blefsings of the Covenant of grace are fare mercies, ac* cording to that by the Prophet 1 laiah , I will make an everlafting covenant with Jai 55.3. you, even the fare mercies of David; Eleaction in a fpecial manner. Our Apottle accordingly intimates in one place, that the purpofe of God according Rom.9.11: to election muff find : and affirms in another, that this foundation of God finds $=$ Tim. 2.19 . fare, having this feal, The Lord knows whoso are bis. In which few words, we have no fewer then three grounds of its Stability; a Foundation, a Seal, and a Science. Election is the Foundation, on of God; a firm Foundation that ftands fore. With us things founded upon a rock, have great ftability; the rock

## A Chain of Principles.

Aph. 5. rock of ages, as he is called, even God $I_{\text {rai. } 26,4}$. himfelf, his good pleafure and counfel is that upon which our Election is founded. With us, writings once fealed receive a confirmation thereby, and become unrepealable. God hath fet his feal to this Decree. With us, knowledge or fcience is of things certain and unalterable, not as opinion, which being of things onely probable may be changed; The feal here is, The Lord knows who are his. No wonder then if the Lord be for ever found to make good that which he faid by his Apoftle, God bath not caft: away his people vobam be foreknew. If having named Election in the foregoing verfe, he prefently fubjoyns, The gifts and

家OM.11.2. Rom.13.29. calling of God are without repentance.

Exer-

## Exercitation 3.

Exec. 3 .

AN Introduction to Romans 9. Moft part of that chapter expounded, together with fundry paffaages in chapter 10, and 11. for proof of thefetwo conclusions. 1. That Paul in Rom. 9. doth upon occasion propound and profecute the doctrine of Predeftination. 2. That he derives the Decree of preterition from the Sovereign greatne $\beta$ of God. A Confect try shewing how useful the Said doctrine is to Sober mindes.
6. 1. FOr a full proof of our fecond Affertion, That the greatness of God is abundantly manifested by bis decree of Preterition, we muff of necessity have recourfe to the ninth chapter of Pails Epiftle to the Romans, as unto the proper feat of that argument; although divers from abroad, and forme at home by foreign interpretations, forced Gloffes and ftrained Paraphrafoes, have endeavoured to carry the fenfe quite another way; againft the poylon of whole endeavours our people may perhaps ftand in need of an Anti= dote.

Ash. 5. It foal be my care, by Divine ansifrance, (which is alwaies needfull, elfpecially in the debating of fuch myfaeries) to prefent them with one: and in as calm a way as may be, without provoking, however without reproching fuch as are contrary minded, to demonstrate there two Conclufions, viz. That Paul in the ninth to the Robmans doth upon occafion propound, and profecute the doctrine of Predefination. And that he plainly derives the Decree of Preterition from the Savereign greatness of God. But before we enter upon fo great a depth (which I do with fear and trembling) let it be observed that our Apoftle from the end of the eight, to the beginning of his twelfth chapter, continues a profound complicate difcourfe wholly about the main concernment of his countrymen the fens; and that the beft help we have for enlightening certain clanfees in the ninth, ought to be fetched from paffages in the tenth and eleventh

Chapters:

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Chapters: the neglect whereof, I Exec. 3. verily think, hath occafioned the milcarriages of fo many in their interprerations of that Scripture. I hall hope to improve the Observation to good purpofe.
6.2. Concerning the former of our Conclusions, there will be no need of going far to lek the occafion of Pails falling upon this Doctrine. He had carefully and continually preached faith in Chrift, as the onely way of falvation, in opposition to all others. This, however embraced by divers Gentiles, could by no means find en: tertainment with the ferns. Be pleated to compare Chapter $9.3^{1}, 3^{2}, 33$. Ifrael which followed after the Law of righteousness, bath not obtained to the Law of nightooufnefs. Wherefore? because they fought it not by faith, but as it were by the works of the law: for they fumbled at that fumbling forme. As it is written, Behold 1 lay in $S_{t}$ on a fumbling-fone, and rock of offence:
$\mathrm{Uu}_{2}$ and

Ash. 5. and whofoever believes on bim, Shall not be ashamed, with Chapter tenth, verfe 2, 3,4. 1 bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of Gods righteoulnefs, and going about to effablifh their own righteoulnefs, have not submited themselves to the righteoufne/s of God. For Cbrijt is the end of the late for righteousness to every one that believeth. This their fumbling at Chrift, as they generally did, caused a great fumble in the thoughts of confidering men, who could not but ftand amazed to fee, that whereas God had fer up but one onely way to be laid hold upon, for the attainment of bleffedners, his own onely people in the eye of the world, fhould almolt univerfally decline that, and venture their fouls upon another. Yet this they did, even they who are here fo magnificently defcribed, Chapter 9. verle 4,5 . Who were If.

## A Chain of Principles.

raelites; to whom pertained the Adoption, Exec. 3 and the glories, and the covenants, and the giving of the law, and the fervice of God, and the promises: Who fe were the fathers, and of whom as concerning the flesh Christ came, who is over all, God bleffed for evermore, Amen. Hereupon forme were apt to crie out, "All is undone, The word " of God it Self bath taken no effect. The "Promife to Abraham is fallen to the "ground .All Sermons and otherOrdi"nuances have been but a so much rain " upon rocks that glides off and leaves " no impression. Our Apoftle to recover them out of the fe dumps, leads them by degrees into the knowledge of Divine Predeftination, as the root of all this: giving them firft to underfard, that all who bore the name of Ifraelites, and enjoyed the Ordinanes, were not indeed fuch children of God, as belonged to the Election of grace, and therefore did not clofe with Chrift in the ufe of them; as forme few did, upon whom the word $\mathrm{Uu}^{\boldsymbol{u}}$ of

Aph. 5. of grace was effectual, and in whom (as few as they were) Gods promife to Abraham was preferved. As for thole unto whom his Gofpel was hid, they were as he elfewhere tels the Corin-
2. Cor .4.\% thians, a fort of loft men and women. For this fee Chapter 9. verfe 6, 7, 8. Not as though the word of God hath taken none effect. For they are not all Ifrael, which are of Israel. Neither bes cause they are the feed of Abraham are they all children. But in IIaac Shall thy feed be called. That is, They which are the children of the flefh, thee are not the children of God; but the children of the promife are counted for the feed. Where the Elect people of God (who one ly are accounted the Spiritual feed, and who onely in the conclufion will concur to conftitute Thrift Myftical) are ftyled children of the Promife, perhaps in reference to that grace and Promife of eternal life, given to them in Chrift Jefus before the world began, to which I have Spoken before in this Apho-

## A Cbain of Principles.

Aphorifme, Exercitation the firf, Pa- Exerc. 3. ragraph the third: however in allufion to the birth of IJaac, who was produced above the power of nature, by vertue of a promife declaring Gods will and pleafure to have it fo; for the Elect in the refpective hours of their converfion, are all of them born again John $\mathrm{r}_{\mathrm{c}} 13$ : not of bloud, nor of the will of the flefh, nor of the will of man, but of God. Who of his Jmmes 1,18. own will begetteth them with the word of truth, that they Should be a kinde of firftfruits of bis creatures.
§. 3. Having thus given a more obfcure intimation of fome few elect ones complying with the Gofpel, although moft part of the Jews were reculants as to that intereft; he goeth on to profefs it more openly in the beginning of the eleventh chapter, God bath not caft avozy bis people which be fore= knew verfe the lecond, the infallible meaning whereof may be gathered from that in Peter, Elect according to the $\times$ Pctor, 2 m foreknowledge of God the Father. And

Ash. 5. more plainly yet in verfe the feventh and eighth of the fame chapter, The Election bath obtained, and the reft were blinded; According as it is written, God bath given them the /pirit of Number, eyes that they Should not fee, and ears that they Should not bear anto this day. But to return to our ninth chapter. Who can advifedly reade that paffage in his difcourfe about $7 a c o b$ and E/au, That the purpofe of God according to Election might fard, and confult the circumftances of of it ( viz. the childrens not yet being born, nor having done good or evil; as alto a choice no way founded upon bim that willeth, or upon bim that rumneth, but upon God alone who gheweth mercy) and not reflect upon that election by me defcribed in the firft Exercitation under this Aphorifme \$. 2.? Add hereun. to thole Apoftolical diftributions of men into thole on whom the Lord will have mercy, and thole nobom be will barden in verfe the eighteenth, that is in other terms, Elect and Reprobate. Al-

## A Chain of Principles.

fo into veffels of mercy, and veffels of Exec. 3 . wrath verles 22, 23. What if God willing to Thew bis wrath, and to make bis power known, endured with much long./uffering the veffels of wrath fitted to deftruction. And that be might make known the riches of bis glory on the veffels of mercy, which be bad afore prepared unto glory? Where I defire to have it punctually obferved that the veffels of wrath are only laid to be fitted to destruction, without naming by whom, God, Satan, or themfelves; whereas on the other fide God himfelf is exprefly fid to have prepared his chofen veffels of mercy unto glory. Which was purpofely done (as I humbly conceive) to intimate a remarkable differance between election and preterition; in that Election is a proper caudle not onely of falvation it felf, but of all the graces which have any caufal tendency thereunto ; and therefore God is faid to prepare his elect to glory: Whereas negative reprobation is no proper cause, either of damnation it

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## A Clain of Principles.

Aph. 5. felf, or of the fin that bringeth it, but an antecedent onely; wherefore the Non-elect are indeed laid to be fitted to that deftruction which their fins in the conclufion bring upon them, but not by God. I call it a remarkable difference, becaufe where it is once rightly apprehended and truly beleeved, it fufficeth to fop the mouth of one of thofe greateft calumnies and odiums which are ufually caft upon our do: etrine of predeftination, viz. that God made fundry of his creatures on pur, pofe to damn them : a thing which the rhetorick of our adverlaries is wont to blow up to the higheft pitch of aggravation, But is as foon blown away by fuch as can tell them in the
B. Daven. Animadve:f. on Gods love :o markinde. pag. ${ }^{8} 9$. words of the Excellent Dr Davenant, "It is true that the elect are feverally "created to the end \& intent that they " may be glorified together with their " head Chrift Jefus: But for the Non" *select we cannot truly fay that they * are created to the end they may be

## A Chain of Principles.

'stormented with the Devil and his Exerc. 3 .
"Angels. For we may then fay, God " maketh fuch a thing for fuch an end, " when he giveth the thing a nature " and qualities fitted for fuch an end. (e.gr.that he made the fun to enlighten the world, becaufe he filled it with lightfomenefs.) "Now no man is "created by God with a nature and "quality fitting him to damnation. "Yea neither in the ftate of his inno"cency, nor in the ftate of the fall and " his corruption doth he receive any "thing from God which is a proper " and fit means of bringing him to his "damnation. And therefore damna. "tion is not the end of any mans cre" ation.
§. 4. We have feen our Apoftle propounding the doctrine of predeftination in this his difcourfe; fee how he profecutes the fame more ways then one.
I. By producing eertain inftances. The perfons he inftanceth in, if not as foXx 2 lemn

Aph. 5. lemn examples, yet, as types and $\mathrm{fi}^{-}$ gures are at leaft, of election $1 / a a c$ and Jacob; of reprobation, Ismael and Efau. It is the grandpriviledge of Gods elect to have his covenant eftablifhed with them in Special manner. The Messias,
Lan,9.26,27. faith the Angel in Daniel, was cut off, but not for himself; And be hall confirm the Covenant with many. The word is Larabbim with those excellent ones, by whom Piscator underftandeth the elect, thole Many whom God's righteous Servant is aid to julifife, Isaiah 53.11 . where we meet with the fame word. If fo, who more fit to figure out them then our father Ifaac? concerning whom the Gen, irish. Lord faid to Abraham, I will efablifh my Covenant with bim for an everlafting Covenant, and with his feed after bim. Again, the file of all thole who are writ-
Hebe, 2.23. ten in heaven, that is, of the Elect, is the generall Affembly, and Church of the fur $\rho-$ born. If fo, who more fit to typifie them then Jacob, a man of all others molt famous for procuring a primo-

## A Chain of Principles.

geniture in an extraordinary way? As Exerc. 3. for reprobation, the obiects whereof are caltaways, well might Ifmael Itand for a figure of them, becaufe of him Sarab faid unto her husband, (aft out Gen.21, $10, \mathrm{t} 2$; this bond-woman and her fon, for the fon of the bond-woman fhall not be beir with my fon, even with I/aac. And her word was ratified by God himfelf, faying to Abraham, In all that Saralb batl, faid unto thee, hearken unto ber voice, for in IJaac /hall thy jeed be called. As allo Efau, who here falleth under two fad characters; One of Gods hatred, then which nothing more dreadfull, Jacob have 1 loved, but Efau bave I bated, verfe 13. the other of fervitude, verfe 12. The elder fhall ferve the younger. Concerning which, $\mathrm{M}^{\text {r }}$ Ainfworth hath thefe words, Servitude Ainfworth on "came in with a curfe and figureth re- Gen. 25:23. "probation, Gen. 9.25. Fobn 8.34,35"Gal. $4.30,3$. Therefore from hence " the Prophet teacherh that God loved "Jacob, and hated Efau, and the Apo. "ftle gathereth the doctrine of electi-

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Ash. 5. on and reprobation, Romanes $9.10,11$, 12, 13. So he.
6. 5. The main exception, which our adverfaries hitherto have been wont to take at this and the like expofictions, arifeth thus. Jacob and EJau are confiderable in a double capacity, the one Perfonal, as they were this and that individual member of mankinde; the other Patriarchal, as they were heads ofSeveral Nations, Jacob of the Ifraelites, Esau of the Edomites or Idumeans. They fuppofe we cannot fafely apply the oracle delivered to Rebecca unto their persons, Seeing Malachy long fince expounded it of their pofterity in there Malachi, , 2. 3. 3 . words, Was not Eau Jacobs brother? faith the Lord? yet I loved Jacob, and I hated Eau, and laid his mountains and his heritage wafte for the dragons of the wildernefs \&c.

My conceptions concerning this matter (which as I would not impose upon any, far be fuck prefumption from me, fo I would have no Reader
contemn, till he have confidered them) Exerc. 3 . are as followeth. According to their double capacity, the anfwer of God to Rebecca about them feemethto have had a double alpect : One to their pofterity regarding temporal things efpecially, of which Malachy fpeaketh, another to their perfons eying chiefly their fpiritual concernments; and of that Paul treats in Romanes 9. as the context importeth. Nor can this be wondered at by fuch as confider how ufuall it hath been with God, as to difcover himfelf by degrees (witnefs that in Deuteronomy, The Lord came from Sinai, Deur 3:2, and rofe up from Seir unto them, he fhined forth from mount Paran) fo to referve more firitual difcoveries for Gofpeltimes.
6. 6. Whereas it is further objected that the Elders ferving the Younger was never verified in the perfon of Efau, who did never fervilely fubmit to facob; I anfwer. 1. He that fhould go about to prove that negative, would finde

## A Cbain of Principles.

Aph. 5. finde an hardtask; but fuppofe it proved, yet in point of right $E$ fau as having fold his birth-right became fervant to him that bought it. For in this refpect it is faid to Cain the elder

Gen.4.7.

Gen. 25.30 .

Prov.22.7. brother concerning Abel, Unto thee Shall be bis defire, and thou fhalt rule over bim. 2. In point of fact, time was when $E f a u$ became a very humble fuppliant to $7 a c o b$ for a mefs of pottage. Feed me, I pray thee, with that fame red pottage, for 1 am faint. Now The borrower, faith Solomon, is a fervant to the lender. How much more he that craves to him that giveth? Befides if the word ferve be taken in a large fenfe, Efau ferved Jacob wel-nigh all his life long, and brought him much nearer to God by vexing him. Non obfequendo, fed perfequendo, as one faith, not by obeying, but by oppofing. Which put me in minde of that ftory in Bromiardus concerning an apprentice that had ferved an hard mafter, by whom he had been often fore beaten. Thefe blows the

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Lord had made a means of the mans Exerc. 3 . converfion; whereupon, lying upon his death bed, and his mafter ftanding by, catched faft hold on his hands and kiffed them, faying, He manus perduxesunt me ad paradifum, Thefe hands have helped to bring me to heaven. 3 . The Patriarchal capacity doth not exclude, but comprehend the Perfonal; for $7 a-$ cob and his Ifraelites, Efau and his Edomites make a Nation. In which re fpect, when David put garrifons in Edom; 2 Sum,9,44. throughout all Edom put be garrifons, and all they of Edom became Davids fervants; Elau himelf in his off. fpring might not un. fitly be faid to have ferved facob in his. Laftly, If no more can be had then this bare acknowledgement that our expofition muft be confined to their pofterity, even that will go nigh to ferve our turn, and to fuit with the Apoftles fcope, if it be confidered, how exceeding fit the Ifraelites were to typify election, of whom God faid, Thook art an boly people unto the Lord thy God, and the Deur. 14, .2.

## A Cbain of Principles.

Aph.5. Lord bath chofen thee to be a peculiar people unto bimfelf, above all the nations that are on the earth. The Edomites to figure out reprobates, feeing of them it is Malace', '1. faid by the Prophet, They fhall call them the border of wickednes, and the people ayainst whom the Lord bath indignation for ever.
6. 7. II. By refolving certain queries. The firf whereof is that in verfe 14. What hall we fay then? Is there unrighteoufneß $\begin{aligned} & \text { voith God? God forbid. Had the }\end{aligned}$ doetrine of predeftination which Paul taught been the fame with that of our modern Remonftrants, viz. God's electing upon forefight of mens being in Chrift by faith, and reprobating upo on forefight of their final unbelief and impenitencie, there would then have been no occafion for the quere; for reafon how corrupt foever would foon have clofed with the equity of fuch decrees to render par pari, like to like. It is God's awarding paribus imparia unlike deftinies to men of like conditions confidered in the fame

## A Chain of Principles.

lump, and doing this arbitrarily, ac- Exerc. 3. cording to the good pleafure and counfel of his own will, that fetteth it on crying out of iniquity in Gods proceedings. But what doth Paul anfwer: He abhorreth the thoughts of fuch a thing. God forbid, it is as if he had raid, far be it from every one that pretends to a rational being, much more then every Chriftian to entertain the leaft thought of a possibility of injuftice in any decree of God, whole will is the fupreme rule of righteoufnefs. The judgements of God (as Auftin hath fid truly of them ) can neither be fully comprehended, nor juftly reprehanded of any. Let me defire foch as are fo very apt to be cavilling at them, to fwallow and digeft by 2 ferious con: fideration, thole admonitions and reproofs which a late Belgick Contra-remonftrant hath handed to their fell. lows. "Calceati Deum aditis orc. You "draw near (faith he with Shoes on "your feet to him that dwelleth in an

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 Ash. 5 . "unaccefsible light, and prefuming "upon certain Axioms of crooked " and diftorted reafon, pals fentence 's upon the decrees of God. --we blame "you in this regard especially, for in"truing your elves into things " which ye have not Pen, and giving " anfwers about the ferrets of heaven " with fo much confidence, as if ye "fate at Gods counfel-table. You exa" mine his counsels by the rules of ha" mane proceedings; and if any thing "concur that fits not with your pere"conceived opinions about free-will "expunge it quite out of the number "of Gods defigns as unworthy of him. Yea, Our Apostle not content with a bare exprefsion of abhorrency, goes on to free the decrees of God from all iniquite, each by it Pelf. Election, becaufe it is an act of mean bounty \& free grace, in performing whereof God cannot possibly be unjuft, as being under no law, but at absolute liberty to difpofe of his free undeferved favours accord-
## A Chain of Principles.

ing to the good pleafure and counsel of Exerc. 3 . his own will, to which purpofe that is cited out of Exodus 15 . For be faith to Mofoes, I will have mercy on Dobom I will have mercy, and I will have compassion upon whom I will have compassion and that inferred v . 16. So then it, that is the the purpofe of God according to election, of which before v. Ir. is not of bim that willeth, nor of him that runneth, but of God that fheweth mercc.As for reprobation rightly fated, no iniquity will be found therein, if the grand laws of the univerfe be duly heeded, which is that all creatures be fubfervient to their makers glory according to the proverb. The Lord bath Prov. ret. made all things for himself, yea even the vicked for the day of evil: Seeing the end of reprobating any is mainly this, that God may thereby be exalted, as Paul tel's us here v. 17. in the inftance of Pharaoh. For the Scripture faith unto Pharaoh, even for this fame purpofe have Iraijed the up, that I might faro my power in thee, and that my name might be declared throughout all the earth.

Y y 3
6.8. The
8.8. The mex Querie is that inv. 19. Thou wilt fay then unto me, Why doth be yet finde fault? for who bath refifted bis will? He had raid concerning God in the words immediately foregoing, He bath mercy on whom be will have mercy, and whom be will be bardeneth. Corrupt nature catching at the latter clause, is ready to impute unto God himfelf, (as injuftice before, fo from hence) riour and cruelty, for that notwithflanding his own willing in a fenfe the hard-heartednefse of Reprobates, he yet finders fault with them for it. yea, and damns them in the conclufion, although his will be irrefiftible. The fubftance of this cavil, namely what influence the Will and Provedene of God hath into men indiraton, and how guilty themfelves are of it, Shall hereafter be made to appear (if the Lord will) in explication of the following Aphorifme. Meanwhile, it is carefully to be observed how $S^{e} . \operatorname{Paul}$, as provoked by the ma-

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lapartnefs of men, who though con-Exerc. 3 . fcious ta themfelves of their own hardening themfelves, will be laying the blame upon God, ftrikes in with his Apoftolical authority, and gives them this fevere check, Nay, but 0 man, who art thou that replieft againft God? Qui ex adverjo refponfas Deo, as it is well rendred by Beza in reference to the continual and manifold bublings up of carnal reafon againft divine dif. penfations and decrees, that which our Englifh Proverb calls chopping Logick with God. A vice which our very being men fhould fuffice to wean us from. So as the word, 0 man here feems to carry an emphafis in it, which Auftin long ago obferved in fundry paffages of one and the fame fet of his Sermons. "Ask me not an account (Faith he) of Divine difpen= "fations, why things are carried fo " and fo, towards this and that perfon. ego credam. Al"Iama man of whom thou askeft; ad popifuxdum "thou that enquireft art a man. Let

Nuloà me querar, \& c. Audiat bon.o, ne pe= reat bono pio. prer quim Dcus factus ref homo. A.lg: ftin. de verb. Apoft. Serm.7. \& 1 r. 2nis fit ille attende, quis fis tis aitende. Iile D:usclig"uho me. Sein. 22: de verb. Apcft. overis tu "ra'ionem, cgo expa vcfcain altitudinorr. Turatiocinaie, coo miroï. Tu diffunta, nus norp pcivenio.ib. ${ }^{6}$ LIS

## A Chain of Principles.

Aph.5. "us both attentd to the man that fid, "0 man! Who art thou that replieft against "God? Let man hear, left man pe"rift, for whole fake God himself "became man. And again: mince "it well who he is again it whom thou " replieft, and who thou thy fell art "that replieft againft him. He is " God, thou art but a man. And yet again molt fully. "Thou askeft a "reafon of this and that, I will rem, " bleat the depth; thou argueft, let "me wonder. Do thou difpute, I re" folve to believe. I fee the depth, but "the bottom I cannot reach.
6.9. His third way of profecution is, by alleging certain teftimonies out of Mopes and the Prophets. I fall onely fix upon one, namely that in Romans 9. 27. Efaias aldo crieth concerning Ifrael; Thought the number of the children of IJrael be as the fond of the fra, a remnant hall be faved. Who fo lift, may fee this and the following verfes expounded to our purpofe by the learned Ludovic. de Den

## A Cbain of Principles.

of Gods, Decrees, yea which (is more) Exerc. 3. Paul himfelf interpreting the remnant of Gods Elect in Rom. .1. $2,3,4,5$. where the conclufion is, Even Jo then at this prefent time alfo, there is a remnant according to the Election of grace.

And now, Reader, judge I pray thee between us; and tell me after all this, that hath been produced, whether a vehement agitatour in thefe points, had $J$. $G$. Expoffit any juft caule to fay as one did, "That his somimiest s. $^{2}$ "to him who fhall narrowly and ato the Reader. "to hin whe mer s. 3 . "tentively weigh and confider the te" nour, and procefs of the Apoftles "difcourfe, Romans 9 . from verfe 6. to "the end, it will be found as clear as "the light at noon day, that there is " nee vola nec veftigium, neither print " nor footfep, neither little nor much "of any fuch thing, as either Election " or Reprobation in it. Meaning (as he there expreffeth himfelf) a peremptory Election and Reprobation from eternity of a determinate number of men, under a meer perfonal confideration.

## A Chain of Principles.

Ash. 5 .
5.10. As for the proof of our fecond Affertion, thole words in verfe 20. 21,22. Shall the thing formed, fay to bim that formed it, Why haft thou made me thus? Hath not the potter power over the clay, of the lame lump to make one veffel unto bouour, and another unto dihonour? What if God willing to hew bis wrath, and to make his power known, endured with much long-fuffering the veffels of wrath fits ted to defiruction? clearly hold forth to my apprehenfion the Sovereign greatnets and power of God, as the fointain of Negative Reprobation; and contain a direct allusion to that in $I(a-$ ia, 45.9. Wo unto him that frivetb with, bis maker. Let the potheard five with the pot beards of the earth. Shall the clay fay to him that fa/bioneth it, What macy? thou? or thy work, He bath no hands? Now if the Prophet and Apoftle, or rather the Holy Goof by them, do rightly infer the filence and fubmifsi= on of the clay fromits relation to the Potter; much more may the quiet

## A Chain of Principles.

fubmifsion of Non-Elect perfons to the Exec. $3^{\circ}$ difpofing will of God, be from hence concluded; (as Leßßius demonftrates) see arius de freeing mankind hath much more de- periferion dipendance upon the Sovereign Lord of s. 19.0. all, then a Potter can challenge over any veffel whatfoever : and this notwithftanding they are not yet fully convinced of the reafon of all Gods proceedings with them. Such as fill expect that, and therefore fie in the face of God for want of fatisfaction in this and that particular, muff give me leave to fend them to the Morals of Gre- sememition be

 bis peace, and be that acknowledgetth bim- - it, quite effects Self but duff, is afraid to difcufs the judgevents of God For bim to reek areafon of mem decaculu ments of God. For bim to lek a reafon of Gods ferret Decrees, is nothing elf but to rife up proudly againft the counjfel of his Will. Wherefore when the cause of any fact of his Di confilio аивсеге, mil eft aline quai contra ejus confolium fuperbise. Cum ergò factorum cavfa non depribenditw, reft ne dub fortis illus cum bumilitite taceatur: qua nequaquam fufficit fenfus carnie, ut secret penetret majeftatis. Quit in factis Dei yationem hon videt, infirmitatens fum confiderans, cur non videat, rationem wider. Gregor, Expolir.mors), in Job. 9. cap. 8.

## eA Chain of Principles.

Aph. 5. is not discerned, it calls for our filence and bumility; for the fenfe of fell sufiseth not to pierce into the Secrets of Majefie. So as be that fees not a reason of that or that Divine dijpenfation, by considering bis orion infirmity, fees a clear reafon why be fees it not.
6. 11. But, fay Gregory what he can, yea and Paul himfelf what he will, the fault is not like to be mended fo long as carnal mines have to do with there points. We are all by nature Color, ar: Enemies in our minder, as our Apostle tels the Colofsians: yea, the carnal minds, or the widdome of the fee $h$ (as he Roman 8.7: Speaks to the Romans) is enmity again/t God: for it is not subject to the law of God, neither indeed can be: whence it is that one or other of the great Matters of Reafon (as they would be accounted) although they be not unwilling to yield an independent Sovereignty and Arbitrary working to forme men, as in the Eaftern parts of the world moot do to their abfolute Monarchs as at

## A Chain of Principles.

this day, and the Romance Senate did Exerc. 3 . of old to Augustus Cedar, witness Dion пizanainit i Cassius in his hiftory; The Senate, faith he, freed him from all the necessity of law, $\alpha=$ gan fo as be might do or not do what he list, as winusedrow twin g having both himself and the law at his di fpo= viouso vivace
 like prerogative, and will therefore be acini. ion always found oppofing his Decrees, hilt. Roman. 3 . and thole moot, that are molt Arbitra- P. 516. in anat. ry. This hath been the root of that notorious piece of oppofition in labouring that the decrees of God fhould be wholly filenced, and either not fuss= died, or if studied, not difputed, or if difputed, not preached of. Some fuch there were in Auftins time, againft whom he bends his difcourle in the 14 , 15, and 16. Chapters of his book, De Bono Perfeverantic. And forme there are at this day that ranch the points of Predeftination among Fruitlefs : and Sapless Speculatipons.

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\mathrm{Zz}_{3} \quad \text { Holy }
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Aph. 5 . S) titis Elccitiotb mentor ia - meditation noses au ferretur', Bore Doit:! quamac̃o icfifteremus Diabo!n. Quoties crim Diabolus tentat fidern noftram, ( numquam aulin non tentat tune remoter ad Elect:0nem eft nabis recuricndim.

Holy Bucer was of a far different judgement. He in one of his frt LeCures at Cambridge upon the epistle to the Ephefians, after publifhed by Iremellius. Si bujus electionis orc. If the memory and meditation of Gods election were taken from us, good Lord, how Should we refit the Devil! For fo often as Satan tempts my faith, which he is ever tempting of, then do I always betake my felf to free election \&c. A little after he afferts the doctrine of election as a principle ground not of folid comfort onely, but of Solid piety, and of true love to God; in which regards he would by all means have it preached in cots fidelium, in the open congregation. Verily this famous Univerfity is likely to continue famous, fo long as it continueth orthodox. We may expect to flare in the Apostles benediction, and hope that the grace of our Lord Jefus Chrift, the love of God, and the fellowfhip of the Spirit will be with us, fo long as we teach,

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to the praife of the glory of free grace, Exerc. 3. the love of God in electing freely what perfons he will; the grace of Chrift in dying freely, and with a fpecial intention for thofe whom the Father had elected; and the communication of the Spirit in freely converting and finally preferving thole whom the father had fo chofen, and the Son fo died for. Sure I am our bleffed Saviour once faid to his Difciples, In this ${ }^{\mathbf{L}}$ ike sc,:o. rejoyce that your names are written in beaven; and that nothing doth more inflame a Chriftians love then a firm belief of his perfonal election from eternity, after he hath been able to evidence the writing of his name in heaven, by the experience he hath had of an heavenly calling, and an heavenly converfation. When the Spirit of God (whofe proper work it is to affure, as it was the Fathers to elect, and the Sons to redeem ) hath written the law of life in a Chriftians heart, and therewith enabled him to know affuredly

Aph. 5. that his name is written in the book of life; he cannot then but melt with flames of holy affection, according to

Amat ille now immacritó, ques smalus oft firite merito.
Amat fire fine, qui finc prin. cipio fe coznopcit amatum. Bern. epift. 10\%. that moft emphatical feeech of Bers nard, God deferveth love from fuch as he hath loved long before they could deferve it. And his love to God will be without end, who knoweth that Gods love to him was without any beginning. I confers indeed that the book of life, like the tree of life in paradife, hath a tree of knowledge growing hard by which cannot with fafery be tafted of. There are fome nice and needlefs queftions ftarted about it that might be fpared, and thould be forborn. But thefe high walls and fons of Anak fhould by no means prevail with us to play the unworthy fpies, and bring up a bad report, or give way to any brought up by others upon a land that floweth with fo much milk and honey as the doctrine of predeftination doth. Surely for men to filence it, were to ftop up thofe wels, which the Pro-

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phets and Apoftles, efpecially Paul, Exerc. 4 have digged in their writings for the refrefhing of thilifty fouls; yea to ens deavour the cancelling of that firft and great charter of our falvation.

## Exercitation 4.

Creation what. Pythagoras and Trifmegift. Hebr. 6. 3. opened. Scripture-Philofophy. Ex nihilo nihil fit, bow true. Creature what. Gods goodnefs in works of creation, particularly in the framing of Adam. The confultation upon which, pattern after which, parts of which be framed. Two biftories, one of a Prieft, the other of a Monk. The original of body and joul improved.
8. 1. He word Creation hath divers acceptions. It is taken either largely, for the production of any thing remarkably good or evil; fo mas giftrates in a Common-wealth, and Graduates in an Univerfitie are faid to be created, God is faid to create a clean Pral.st: $:=2$. beart, and we are called bis workman hip Ephas. $=20$. created in Chrift unto good works:
Aaa and

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Ash. 5 . and for evil, Mopes in Numbers Speaking of the remarkable judgement inflicted on Karat and his complice ufeth this exprefsion, Sicreationem creaverit Deus, if God created a creature: the radix is N Or limitedly, with forme reftraint; and that either ftrictly, for the generasion of living creatures in a natural way, fo in Horace, Fortes creantur fortibus \& bones, and in Virgil, Sulmone acreats quatuor bic juvenes. Whence alfo, procreate, or more ftrictly, for the making of a thing out of come preexintent matter, but fuch as is naturally indifpofed and unapt for that production, whereas in generation there is always materia babilis er dispofita; as when God created man of the duff of the earth, and woman of mans rib; or mot ftrictly, for the production of a thing without any prexexiftent matter at all out of mere nothing; we are to Speak of it in the two latter fenfes, for fo it belongeth to God alone. Thus faith the Lord thy. Redeemer, and he that

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formed theefrom the noomb, 1 am the Lord Exerc. 4 . thit maketh all things, that fretcheth forth the beavens alone, that preadeth abroad the earth by my felf. Yea fo necefflary was the confefsion of this truth with the utmoft hazard to diftinguifh God from Idols, that to the end the Jews, who were then captives in Babllon, might not be wholly to feek for a profefsion of their faith, they had this verfe in the Hebrew Bible written then, and fo ftill in Chaldee letters, Thus Fallye fay wnto them, The Gods that bave not made the beavens and the earth, even they 万hall perifh from the earth, and from under theefe beavens. Not unfutable whereunto is that of Pythagoras long fince cited by $\mathbf{J u}$ ftin Martyr, Wbofoever would from benceforth challenge any Deity to himjelf, muft be able to pheno juch a world as this, and to fay in truth, This is of my making. and that of Trifmegif (an heathen too ) in one of his books; There are mainly three to be confidered; God, the World, and Man: the moorld made for man, and man for God.

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\text { Aat } 2 \quad 62 . \text { But }
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Aph. 5. 5. 2. But we have a more fure word of Prophefie, and to that let us take heed : It will fhew us, Firft, How we Heb.t1:3. Chriftians by faitb underftand that the worlds were framed by the 7bord of God, 10 that things which are feen were not made of
 Difput. Theo!
port. I .
n. 88 I portis.n. 88 I , late writer conclude his Difcourfe of Creation with this Epiphonema, Quantum ef quod nefcimus! The truth is it is but little that we can learn from Philofophers, even concerning Creation it Celf, (the onely Article of the Creed which they fpeak fully too) uns acquainted with Scripture. Which

Audiendi $\int u n t$ Etbnici, non tanquam Pbilomelic, fed tanquam Rane. Apud Voctium ibid. pag. 680. made Maximilian the firft to fay, that the Etbnicks were to be beard not as finging Nightingales, but as croaking frogs: And two great Phyficians betake them. felves to the ftudy of Scripture for underftanding the fecrets of Nature. One Sennertus, who findeth much fault with thofe who perverted the rext of Mofes, and interpreted him out of heathen writers, auju infelici, (faith he) or

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non tolerando by an unhappy and into- Exerc. 4 . lerable undertaking. The other Dale- Humic lection fins, who in the Preface to his Sacra $\begin{gathered}\text { concturari } f(-)\end{gathered}$
 had in the former part of his life com- Vallefius. mented upon all Ariftotles Acromafticks, and many pieces both of Hippocrates and Galen, he was refolved to devote the remainder of his days to the ftudy of the holy Scriptures, and to Seek his Philofophy out of them for time to come. By faith we under/tand. A Chiftian firmly beleeves thole truths concerning the time and manner of the worlds creation, becaule he hath Scripure teftimony for them. That the worlds were framed, Speaking after the Jewith mode, though there be indeed but one world, in the plurall number; for the Hebrews then were wont to mention a threefold, viz. an inferiour, a middle, and a fuperiour world, as Ca - $\frac{\mathrm{Camer}}{\text { rather. }}$ mas. mero telleth us. Framed by the word of God, ${ }^{188 .}$ faith this place. When Solomon was to build a magnificent Temple, he needed

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\text { Aaa } 3 \text { many }
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Aph. 5. many workmen, and they many tools. Not fo God, who did all without any coadjutour, any inftrument, by the fole
Pial 3 3: 6. word of his command. By the woord of the Lordwere the heavens made, and all the
Pas.ic 18 .5. boft of them by the breath of bis mouth. Let them praije the name of the Lord, for he commanded, and they were created. Art can work, if Nature firf afford it fome complete matter: Let an artificer have a fone, he can make a ftatue, otherwife not. Nature can work if there be a principle to work upon, though incomplete; Let there be feed, it can produce a plant, let there be fpawn, a fifh.

De Jack ${ }^{\text {Cons }}$ Commentary on the Creed $2^{\text {d }}$ part.chap.6. \$ 4.pag. 64 . But to work without preexiftent mats ter, fo as to bring forth the firft plant without feed, the firft fifh without a fpawn, yea the firft principles of thefe and all things elfe out of nothing, by his fole word, is proper to God. So that things which are feen (as it followeth here ) mere not made of tbings n bich do appear. That Rule, Ex nibilo nibil fit, holds in natura constituta, now that God hath

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feet nature in a courfe of working by fe- Exec. 4. condary caufes enabled to produce effects like themfelves; but in natura confituenda: it was otherwife, when God wrought by his word of com, mand, and is therefore called Elohim by Moles two and thirty times in his history of creation, as Mercer obfer. seth.

The Schoolmen for the moot part exprefs that which is here called, Things that do not appear, by the term Nothing, either fimply Nothing, or $\mathrm{N}_{0}$ fuck thing, as it appeared to be at firft: yet when they Peak of Non-ens, they take not the word materially, as if near Nothing were the matter of which any Being were framed; but Termingtively, as the term from which the Creator moved. For example, the Angels, they fay, and the fouls of men, together with the Effential forms of natural bodies were not then ducoed ex potential materie, (as they are fince ${ }_{v e f f i i}$ The f. in the ordinary courfe of generation by p. 12.

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 Aph. 5. particular agents;) but induced in materiam by God himfelf the univerfal caufe, and had an immediate Production by the, Creatour : whereas fome other things, as the Sur \& Mans body, had a mediate creation, as being produced ex non-ente tali from fuch things as of themfelves could not have caufed fuch effects,B. Hall contemplar, of creatior. but by virtue of Gods creative word. Doctor Hall hath given us the true notion of this in a compendious faying of his, God made fomething out of nothing, and of that fomething, all things. So as if all things be run to their firft Original, they will be found to come up out of the womb of Nothing, from whene nothing but Almightinefs could have fetch't them.
8. 3. That although the creatures be now fubject to vanity, yet the goodnefs of God did fhine forth in their firft production, and is ftill abundantly manifefted in them. The creature, faith Paul, fpeaking of its prefent ftate, was made fubject to vanity. Whatfoever thing

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thing had any being of it felf, and was Exec. 4. not for ever, but did receive a being in time, and that from God, is a creature, faith Daneus well: thereby excluding the Divinity of Chrift which was from everlafting, as the Angels were not, but produced by God in time; and fins of all forts, because though a a poppoublet and fins of all forts, becaule though God be fomeway an actor about, yet he in in gs. 5 o is no author of them; as alpo works of art, for which God enables men, but produceth them not. The vanity which all foch things are fubject to, is partly Negative, a non-ability to ferve man as they did before the fall; after it the Lord laid to Adam, Curled is the Gen .3.170 ground for thy fake; in farrow Shalt thou eat of it all the days of thy life. Partly Pofitive; whence that of Solomon, Bee Ecchfri.14e bold, all is vanity and vexation of Jiviti. Yet if any fhall hereupon conclude, that it was fo from the beginning, Mopes will exprelly confute him, by whom we are told, that when God at the very end of his creation $S_{\text {aw every }}$ Gen,, 3 . 3 . Bbb

Aph. 5. thing that he had made, and behold it was very good; which to me is a demonfraction that the Angels were not then fallen. Yea if any fall deny that the goodness of God is fill vifible in them, let that laying of the Pfalmift flop his mouth, The earth is full of the goodness of the Lord. What he predicates of the earth, I am not afraid to extend to the ea, and to all other parts of the Universe, They are all at this day full of the goodnefs of the Lord: the fa efpecially, which we Iflanders are ofpecially bound to take notice of by way of rejoycing, and to glorifie God for, according to there direct places, Glorifie ye the Lord, even the name of the Lord God of Ifrael, in the ifles of the fa. And in the P Palms, The Lord reigneth, 121. 97.1. let the earth rejoyce, let the multitude of the idles be gladthereof. Well may the earth rejoyce herein, because if the Lord did not fo reign as to fer bounds to that (whole natural place is above the earth, as P Palm 104. informs us) it
would all quickly be overflown. Well Exerc. 4. may the multitude of the ifles be glad thereof: for what are they in regard of the Ocean that furrounds them, but as fo many nutfhels in a great veffel of water; how fuddainly drowned, if God did not reign fo as to reftrain that element ?
8. 4. But I muft not allow my felf too much fcope, Ifhall therefore reftrain my future difcourfe upon this head to the fole creation of man, and fhew how goodnefs appeared in it. It is reported as the fpeech of Favorinus; Nbilefin ma. That in the vaft morld of creatures, there is nothing truly great except the little world crocof mo magnum piater miof man. Surely, next to the knowledge of God, there is nothing of more concernment to us; and therefore let none wonder at me, who cannot go over all, for fingling out his creation to be infifted upon : concerning which I intend to thew out of certain texts in Genefis, the confultation upon which, the pattern after which, and $\mathrm{Bbb}_{2}$ the

Aph. 5. the parts of which he was made at firf.

For the firt, It is the manner of Artificers to deliberate much, and to put themfelves to more then ordinarie pains about their Mafter-pieces. Man was to be the Mafter-piece of this vifible world, and accordingly Mofes fpeaking of God according to the manner of men, brings him in con=

Gei. I: 26. fulting about fo prime a piece. God faid, Let us make man: whereas moft other things were made with a word
G=n.1. 3.24. Speaking, Let there be light, and there was light. Let the earth bring forth, and it was fo. Here the Creatour calls as it were a folemn Councel of the facred perfons in Trinity, when he is about to proceed to the making of man. Which is to be taken notice of, both becaufe other Scriptures ufe the plural number where mans creation is Spoken of (as in Ecclef.12.1. Remember thy creatour: ac $=$ cording to the Original, Creatours; and Fob. 35. 10. Where is God my maker? He: "brew,

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brew, Makers: and becaufe it fhould Exerc. 4. reftrain us from deriding any mans deformity, for fear of our reproching his Maker. To wehich purpofe that hiftory is very remarkable. An Em- Firz Hoto of poicies and ic-
 day morning unattended to a poor ${ }^{\text {pag. } 54 \text { : out cf }}$ day mong Clithed to a poor gail.M2mp. countrey Church, where, pretending ${ }^{1.2 .2 .10}$. himfelf a fouldier, he was prefent at Mafs, which was taid by the parifh Prieft, a man fo deformed, that he was faith mine Authour, Pexnè pertentum nature, almoft a monfter in nature. And as the Emperour wondred with in himfelf, that God, (whofe beauty and Majefty is infinite ) would be ferved by fo deformed a creature, it came to pafs that the Prieft reading the hundred Pfalm, which was in the courfe of his Liturgy to be rehearfed upon that day, pronounced the fecond verfe thereof, Know je that the Lord be is God, it is be that bath made us and not we our felves, in fuch a different tone and voice from that which he before ufed,

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that

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Aph. 5. that the Emperour apprehended it as a thing ordained by Almighty God to meet with and anfwer his prefent cogitation, and began to entertain fo reverent an opinion of the Prieft, that having informed himfelf after Mafs of his great virtue, he made him ArchBifhop of Colen, much againft the good mans will : who notwithftanding behaved himfelf in that great charge with fingular commendation, and left a moft fiweet favour behinde him.
6. 5. For the fecond. The pattern after which man was made, is fome-
Gin, 1.27 . times called Image alone. So, God created man in his own image, int the image Gen.5.1. $\quad$ Gen. God created be bim; fometimes like.

Mos ct Hebrais duo fubfantiva ita conjungrere ut diuei $\int$ ceres efje vileantur, càn tamez alterun adjectivi to epitheti İgnificatio-
nem babeat.
Andr. River. arejoyned, it is by Hendiadys, and in Gea. Exer-
cit. 4. mage

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mage mot like his own, ad imagine Exec. 4. © Fimilitudinem fam, that is, ad quid fomillimam fut imaginem. It is exceeding much for mans honour, that he is an Epitomie of the world, an abridgement of other creatures, partaking with the ftones in being, with the fears in motion, with the plants in growing, with beats in fenfe, and with Angels in Science. But his being made after Gods Image is far more. As great men are wont, they often erect a fately building, then caufe their own picure to be hung up in it that (pectatours may know who was the chief Founder of it: fo when God had creted the Fabrick of this world, the lat thing he did was the fetting up his own Picture in it, creating man after his own image. Now there is a threefold fence of this phrafe : for the image of God is taken, frt, in a large fenfe, and fo it is appliable unto all men in regard of the fubftance of their fouls, which are invifible, incorporeal and

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Aph. 5. intelligent, as God is. Whofo Meeddeth mans blood, by man hall bis blood be fred, Gen.9.6. for in the image of God made be man. And James 3,9. again in James, Therewith curfe we men wobich are made after the fimilitude of God. We read of the Emperour Theodofins,

See Theodore. hift,iib.j.c.21. that having exacted a new tribute from the people of Antioch, there as role a commotion, in which the peapleb broke down the Statue of the Empress Placilla his late wife. He in a rage font his Forces against the city to rack it. One Macedonius a Monk interceded thus. If the Emperour be fo much, and fo juftly offended that the image of his wife was fo defaced, Shall not the king of heaven (raid the Monk ) be angry at him if he fall deliberately deface and break the image of God in fo many men as are like to perifh in this Maffacre. What a vaft difference is there betwixt reafonable creatures, and that brazen image? we for that image are eafily able to fer up one hundred, but the Emperour with
all his power is not able to reftore fo Exerc. 4. much as an hair of thefe men, ifonce he kill chem. upon which admonition Theedofius, it is faid, forbore his defign. Secondly, in a ftrict fenfe. So 'tis appliable onely to Chrift, who is the imagerf the invijible God; the bright-Colofrn,x. nefs of his glory, and exprefs image of his Het... 3 . perfon. For all the three things that go to make a perfect image, viz. Likeneis, Derivation, and Agreement in nature are concurrent here. The kings image is in his coin, and in his fon, but after a different manner. In his coin there may be likenefs and derivation, but not identity of Nature, which is alfo added in his fon. In Saints there are the former; they are like to God in their qualities derived from him; but in Chrift all three. Thirdly in a middle fenfe, neither fo largely as to extend to all men, nor fo frictly as to be reftrained unto Chrift alone, but between both. So taken, it is nothing elfe but that conformity

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Aph. 5. to God from which all men fell in the firft Adam, and unto which none but Saints are reftored by the fecond.
6.6. For the third, The parts of which man confifteth, are body and foul; Mofes at firft fpeaks to both, The Lord God (laith he) formed man of the duft of the ground, and breathed into his noftrils the breath of life: and man became a living foul. God had before made Spirits by themfelves, and bodies by themfelves, fome celeftial, others terreftrial; now on the fixth day for a conclufion of his works, he frames a creature confifting of a fpirit and a body joyned together, in whom he includes the choice perfections of all wremfe Portra- the former. One obferves that God Aure. p.4 4 . hath joyned all things in the world by certain Media. The earth and water are coupled by flime; the air and water by vapours; Exhalations are a middle between air and fire; Quickfilver a middle between water and met-

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tals, coral between roots and ftones, Exerc. $4^{\circ}$ fo man between beafts and Angels. Manilius hath comprchended much in few verfes,

Ma:i'. lib. 4. aphd Lipl. Phylielog.l. 3. difiert.2.
--Quid mirum nofere mundumi
Sipofsint bomines, quibus eft of mundus in ipfis,
Exemplímque Dei quifque eft in imagine parva?

## In Englifh thus,

--What wonder if men know the world Since they themfelves the world epitomize, Yea every one a medal of God is?
Where he doth in effect call his body

 of the former, the Stoicks were wont ${ }_{160}$ wiid to fay, That it was better being a fool in an humane flape, then being wife in the form of a beaft. Yea Solomon himfelf in the twelfth of Ecclefiaftes findeth in his head both Sun, Moon, and Stars. Well therefore may his head refemble the heavens where thefe lights

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\mathrm{Ccce}_{2} \text { are }
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Aph. 5. are (as our eyes alfo are in our upper parts) without which the world would be a dungeon; his heart the fire, it being kept hot by continual motion, and conveying natural heat to the whole body ; his bloud and other humours the water ; his fpirits the air; and his flefh and bones the earch. In

Scito te Deum $e \| f$ \&c. Lib. de fomn. Scip. Bonaventure Amatorium. pag.601.co'.2. profecution of the latter, Tully a Platonift goeth fo far as to bid a man take notice that he is a God, and fome Divines finde a refemblance of the Trinity in mans foul. The underftanding, will and confcience, three faculties, but one foul; as Father, Son, and holy Ghoft, three perfons but one God: Let us all mean while, tafte and fer boin good the Lord is in preparing us fuch bodies, and infufing fuch fouls into us: but withall fo as to confider and improve the Original of both.
§. 7. Seeing Adams body had its original from the duft of the earth, the confideration hereof fhould be an antidote againft pride in all his pofteri-

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ty. Art not thou the fon of Adam? Exerc. 4. was not he the fon of duft? was not that the fon of nothing? when the Lord would humble Adam after the fall he put him in minde of his being duft. In the fweat of thy face fralt thou eat Gen. 3 , 19 , thy bread, till thou return unto the ground; for out 'f it waft thou taken: for duft thou art, and unto duft hale thou return. And when Abraham would be low before God, he fyleth himfelf duft and afhes, Behold nowb I bave taken upon me to Jpeak unto the Lord, who am but duft and afhes. Ececus $10.9-$ Why art thou proud 0 duft and a ghes? Paith Siracides, and Bernard, Cum fis bumilimus, cur non es bumilimus? Why art not thou moft humble, O man, feeing thou art but the duft of the earth. As for the foul, that was purely from God, Divine particula aure as an ancient Poet calleth it, for God faith Mofes, breatbed into bis nofrrils the breath of liffe; and man became a living foul. This fhould render us reftlefs till that Image after which Adam was made be renewed in us by

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\mathrm{Ccc}_{3} \text { rege- }
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Aph. 5. regeneration. The rehcks of ic found in men unconverted what are they but magni nominis umbra, the mere fhadow of a great and glorious name. How unlike are natural men to God for all them? Our Queen Elizabetl once in her progrefs obferving fome pictures of hers hung up for figns to be very unlike her, caufed them to be taken down and burnt. Burning muft be the end of thofe that continue unlike to God; whereas fuch as are by
${ }^{2}$ Cor. 3.18. converting grace changed into the Came image ( as Paul fpeaketh) from glory to glory fhall at length arrive at that perfection of glory, which is alfo the image of God, as David hath it, As for me, 1 hall bebold thy face in righteoufne $\beta$; I fhall be fatisfied when 1 awake with thy likene $\beta$.

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The fame and other attributes of God declared from bis providentiall dijpenfations, the interchangeableness whereof largely difcourfed of and applied from Ecclefiaftes 7. 14. A glofs upon Ilaiah chap.10. II. Chearfulnefs a duty in fix refpects; Croffes how to be confidered.
6.1. THe vicifsitude of divine difpenfations ( which I am to treat of next ) is exactly recorded by Solomon, faying, $1 n$ the day of projperity $[$ e:les 7.r4: be joyfull, but in the day of adverfity confider: God alfo bath fet the one over againft the other, to the end that man fhould finde nothing after bim. It is moft clear from hence, that there is an intermixture of difpenfations, adverfe and profperous, in the courfe of divine Providence, and that we may fee much of God therein. It will appear in fix particulars.

There are times. I. Wherein things go very ill with a man in reference to his private affairs, yet well with the publick, which keepeth him

Aph.5. from finking into despondency. Mephibofheth was cheated by Zika of half : Sam. 9,29 , his lands; yet Let bim take all, Said he, $3^{\text {no }}$ for as much as my Lord the king is come again in peace unto bis own boule. The And.Cameisr. woman of Sparta, whom we reade of cent. 3. page. 174. in Plutarch, being told that all her five fons were lain in the battel, but withall that the enemies were worfted, and her countreymen victours, uttered this Herrick fpeech. Lugeant ergo mifere; Ego vítrice patria beatam me effe judico. Let fuch as are miferable lament; I cannot but account my elf happy now that my countrey hath had the better.
II. Wherein a mans perfonal comforts are multiplied, but the Churches mifery damps his mirth. Nehemiah was much in favour at the king of Perfia's Court, yet his countenance could not
Neh n. 2.3. but be fad when he heard that the city the place of bis farmers fepulchres lay wafte, and the gates thereof were confumed with fire. We read of Terentius an orthodox

captain

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captain under Valens an Arrian Empe- Exec. 5. sour, who having done Come eminent Thecorere. fervice was willed by the Emperour 1:b.4.cip.2.8. who intended him a jut recompence, to ask of him what he would. He perefared a petition in behalf of the orthodox Chriftians, that they might have a Church allowed them by them. Selves to worfhip God in. Valens diffpleafed, tore the petition and threw it away. He gathered up the flattered pieces, and profeft that freeing he could not be heard in the cause of Christ, he would make no fruit for his own advantage. That of Efaias, Rejoyce ye with Ir. $66.10,11$. Ferufalem oc. that ye may fuck and be fatisfied, is both preceptive and argumentative. Jerufalem is compared to a nurfing mother, beleevers to her fucking children; If the Nurfe be in health, the Childe hath cause to rejoyce in that, and Shall fare the better for it: If the be diftempered, the childe will go near to fuck the difeafe from her.

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8. 2. III. Wherein long profperity followeth after much adverfity, as in fofepbs cafe. He had been envyed, Pas, 10 $\mathrm{o}, 18$. fold, imprifoned; His feet were hurt in the focks, the iron entred into his foul. Yet Gen.44,43,43 afterward, Pbaraob giveth him his own ring, arrayeth him in veftures of fine linen, putteth a gold chain about his neck, maketh him ride in the fecond chariot he had, caufed the people to cry before him. Bow the knee, and appointed him Ruler over all the land of $E$ gypt, in which height of honour he lived and died.

I V. Wherein adverfity treads upon the heels of long profperity, as in 7obs cafe. The candle of God had long fhined upon his head, and the fecret of God been upon his tabernacle. His children then were about him, he had wafhed his fteps with butter, and the

Veri. $3,4,5,6$, $19,20$. rock poured him out rivers of oyl. His root was fpread by the waters, and the dew lay all night upon his branch. His glory was frefh in him, and his bowe renowned

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renowned in his hand, which are his Exerc. 5 . own expressions fob 29. But ere long, his fervants are lain with the edge of the ford, his caftle taken away by the enemy, all his children killed at once vvith the fall of an houfe in which they vvere feafting, he himfelf afflicted in body, vexed in Spirit, grieved by his comforters, in a vvord brought from the throne to the dunghil, fo as to give jut occafion to the proverb, $A s$ poor as 70 b.

Fifthly, Wherein croffes and com. forts take it by turns, fo as a man goes out of one into another, in a fuccefsion of vicifsitudes. Thus it fared with Ezechiab. After his comming to the Crown for divers years the Lord was with bim, and be proppered whitherfoever be went forth. But in the fourteenth year of his reign, the tide of profperity begins to turn. Sennacharib comes up againft him with a molt formidable hort, and took his fenced cities. He betakes himelf to prayer, and the

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\text { Ld } 2 \quad \text { Lord }
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Aph. 5. Lord delivers him by a miracle, fending an Angel to deftroy one hundred Chap. $20,1,8 \mathrm{sc}$ eighty five thoufand of his enemies in a night. But the next news we hear; is that Ezechiab was fick unto death; yet he dies not, but had fifteen years added to his life, and was affured by a fign from heaven of his recovery. Yet prefently after all this he receives a fad meffage from thence concerning the lofs of all his treafure, and the wofull condition of all his pofterity. See what a ftrange fuccefsion is here; after glorious victories, comes the lofs of his fenced cities, and an alarm given to Ferufalem it felf. After that a miraculous deliverance, then a mortal ficknefs, then a cheering fign, but ere long a Meffage of very fad concernment.
6. 3 VI. Wherein pleafure and forrow, joy and grief are fointerwoven one with another, as a man may feem happy and miferable both at once, facob is at once fcared with hear-
ing of Efan's four hundred men, and Exerc. 5 . cheered with the fight of an hoff of Angels lent to gard him. He doth at once receive an hurst in the hollow of his thigh, and a blessing from the Angel that wrefled with him. David at once is hated by Saul, and loved by fonathan. Abafbuerus at once enjoys the glory of an absolute Monarch, and is fleighted by his own wife. Haman at once fwims in an ocean of Courtdelights, and is tormented for the want of Mordechais knee. As on the one file, Out of the flong comes /beet- : Petit 444 ness; when the spirit of glory and of God reft upon a fuffering Saint, becaufe he is a Saint and a fufferer: fo on the o, ther, Even in laughter the heart is frow- Prove. 4,13 . fall.
------Medio de forte leporum Lucretia 1. io Surgit mari aliquid, quod in ipfis floribus angat.
That is,
Some bitter thing from mid ft of fweeto nee breeds;

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\text { 'id } 3 \quad \text { And }
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Aph. 5. And that which vexech from the flowers proceeds.
§. 4. This God doth for divers good ends and purpofes. As firft to manifeft his wifdome in compounding pafo fages of Providence, fo as one fhall qualifie another: profperity allay the fowrenefs of adverfitie; \& this affwage the fwellings of that. As the painters skill appears in tempering bright colours, and dark fhadows; the cooks in mingling fweet \& tart ingredients; the muficians in raifing harmony out of Librar in An-difcords
vitheric. ous fentences by a fit oppofition of contrarieties.
II. To magnifie his goodnefs. The frame of our pirits is fuch, that if profperitie were continued without interruption, we fhould be apt to fwell and prefume; ; if adverfitie without intermiffion, to finck and defpair.Our weaknefs fuch, that we fhould never give a due eftimate to blefsings, were we not fome. times taught by experience what it is to to prize health, \& by reftraint to value liberties. A calm is much more pleafing to us after a tempest; and the fining forth of the Sun after an eclipfe. It is therefore an act of much mercy in God thus to intermingle favours \& croffes, left by a constant courfe of the former, we fhould grow wanton and effeminate, or by continuance of the latter, fottifh and ftupid.
III. To keep up and maintain his refeet in the world. God will be known to be the Sovereign Lord of all perfons and things; the great difpofer of all affairs in fuck a way as feemeth bet to himfelf,\& therefore gives out bleffings and croffes interchangeably, fo as man Shall be at no certainty what to expect, but live in a conftant dependance on him, who keeps the difpofal of profperity and adverfity in his own hands, to the end that man should find nothing certain but this, that there is a great uncertainty of future events. Wherefore,

Ash. 5. 5.5. Firft, take notice from hence what we are to look for in our pilgrimage here, viz vicissitudes and changed from one condition into another. If Solomon had no where Paid, There is
Exile. 3. 4. a time to weep, and a time to laugh, experience would foo have forced us to acknowledge that our whole courfe is chequered with prosperity and adverfitie; that molt of a Chriftians drink in this life is $0 x y m e l$, molt of his food, Bitter-fweets. Whileft Ifrael marched throughout the wilderness, the black. eft night bad a pillar of fire, and brighteft day a pillar of cloud: fo in this world, things never go fo well with the Ifrael of God, but that they groan under forme affliction; never fo ill, but that they have forme comfort afforded them.

Secondly, Learn to maintain in our felves a mixture of affections fuitable to this mixture of Divine difpenfati-

Pal, 2. $11_{0}^{-}$ Levit. ${ }^{2}$. $\mathrm{I}_{0}$ on. Rejoyce with trembling. Leaven and Honey were both excluded under the

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Law from offering by fire: Leaven Exerc. 5 . for its excefsive fourenefs; Honey for its excelsive fweennefs; To heivo (faith Ainfworth) that in Saints there (hould neio ther be extremity of grief, nor of pleafure, but a mediocrity. We fhould be carefull in time of profperity to fear affliction with a fear of expectation, though not of amazement; with fuch a fear as may caule preparation, but no difcouragement. Look at a very fair day, as that which may prove a weather-breeder, and ufher in ftorms. On the other fide, in time of adverfity hope for refrefhment. The Pfalmift did fo, All thy waves are gone over me, jet the Lord will command bis lovingzkindenefs.

P(a).42.7.8. Ncmo confidat nimisim fecundis ; Nemo deSperel meliora lapfus. Sen. Trag.

Thirdly, Obferve the difference that is between this prefent, and that other world. Dying Aristotle is reported to have faid, I rejoyce that I am now going out of a world of contravies. This indeed is fo. But that which dying men go into is without fuch mixture. All tears

> Eee
fhall

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Aph. 5. fhall be wiped from the Saints eyes; \& impenitent finners fhall have judgement without mercy. Briefly, in this militant Church, as in the Ark of old, There is a rod, and a pot of manna Here upon earth we have little Manna without fome rods, little welfare withourt fome fharp affliction; few Rods without fome Manna, not many afflictions without fome meafure of confolation : whereas in Heaven there is nothing but Manna, in Hell nothing but Rods, or Scorpions rather.
6. 6. I V. Keep we our felves in a frame of cheerfulnefs, that we may be alwaies prepared in the day of prom fperity to rejoyce. This will appear a duty which we are bound to,
I. Becaufe God doth not onely approve and like it. (He loveth a cheer. full giver, fo a cheerfull thanks-giver and worfhipper. Nehemiah was afraid to be feen fad in the kings prefence.

Estuer 4.2.
$=$ Cor. 9.7
N.hem.2.2.

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looks, and the fack-cloth of an un- Exerc. 5 . cheerfull carriage do ill become the fervant of the king, the followers of the court of heaven:) Butallo require and command it, Serve the Lord with glad- Pal.100.2. nefs. The Jews of old were commanded to rejoyce in their folemn feafts: Deur, 6,14, which were accordingly to be kept in the moft cheerfull feafons. The $P_{a / s-o v e r ~ a t ~ t h e ~ f i r f t ~ r i p e n i n g ~ o f ~ c o r n, ~}^{\text {a }}$ Pentecoft at the firt reaping, and the Feaft of Tabernacles at the end of Harveft.

1I. Becaufe Jefus Chrift was anoynt- In.0.1.;. ed to give us the oyl of joy for mourning, and the garment of praife for the ficitit of beavine 5 s. He himfelf indeed was anoynted with the oyl of gladnefs above his fellows, but fuch as are received into fellowfhip with him fhould, and fhall, if the faule be not in themfelves, partake with him in fome degree of the fame unction.

1II. Becaufe the Spirit of Chrift is a fpirit of cheerfulnels. His two firft

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fruits

Aph. 5. fruits mentioned Galat. 5.22. are Love

Epher. 4.30.
Sanctam bilarit.xtem admilte. Nè quis nimio mocrore magnum illum bospitcin offendat. Heim. in locum. and foy. Yea when it is faid, Grieve not the holy Jpirit of God, Heinflus thinketh this to be part of the meaning. Be cheerfull after an holy manner. Let none offend that great gueft, the fpirit of God by overmuch fadnels. And Drufius telleth us in the Preface to his Preterita of an ufual faying among the Hebrews, Spiritum fanctum non refidere fuper bominem moeftum, that the holy Ghoft is not wont to refide upon a fad = firitited man.

I V. Becaufe our adverfary the $\mathrm{De}=$ vil, being a melancholy fpirit himfelf, delighteth in our fadnefs. The prince of darknefs loves to fee the fervants of God in a dark condition. He is gratified and gets advantage by our un. cheerfulnefs. Therefore Paul writeth to his Corintbians concerning the inceftuous perfon, that upon his repentance they would comfort him and prevent his being fwallowed up with overmuch forrow, left Satan, faith he,

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Phould get an advantage of us, for we are not Exerc. 5. ignorant of bis devices.
V. Becaufe if we look to our felves, cheerfulnels is advantageous both to our bodies, therefore compared to the belt food, fuch as menufe to have at feafts. He that is of a merry beart bath a Prov, 5 . se. continual feaft. and the bett phylick too. A merry beart dotb good like a medicine: Prov, 17,22, but a broken Jpirit drieth the bones. And alfo our fpirits. Uncheerfulnefs maketh the foul of a man drive heavily, as the chariots of Pharaols did in the red fea; but the joy of the Lord oyleth the wheels. Cheerfulnefs fupples the joynts of our hearts, and fo rendereth them nimble and active in holy performances. See Nehemiah 8. 10.

V I. Becaufe if we caft our eyes upon others, the uncheerfulnefs of profeffours often bringeth a bad report upon the profefsion; and maketh the world ready to beleeve that Chriftians ferve a bad mafter, or have but an hard fervice of it, whereas their rejoycing

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Aph. 5. in the ways of the Lord would help to bring others in love with religion, See Acts 9.31. and Efther 8. the two laft verfes.
6. 7. Fifthly, Endure afflictions fo as in the day of adverfity duly to con. fider the Nature, Authour and Ends of Croffes.
I. The Nature of thofe afflictions
 cainificis or ${ }_{c}$ chivery. Cha from vindicative juftice, which is mier. Panalitr. wholly removed from fuch by the mediation of him in whom they have be: leeved, and fo not formally punifhments : but from fatherly difcipline, whereby it cometh to pals that although the matter be the fame, there is as much difference between the fufferings of beleevers, and of ungodly perfons out of Chrift, as there is between the cords wherewith an executioner pinioneth his condemned malefaCtour, and thofe wherewith the indulgent Chirurgion bindeth his patient; the ones defign being to kill, the others.

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to cure. They are croffes indeed which Exerc. 5 beleevers undergo, but no curles, and have no fuch malignity in them as the world imagineth.
II. The Authour, Well might Eli- Jobs 6. phaz lay, Trouble frings not out of the ground, for it cometh from heaven, and that out of love. As many as I love, Rev. 3.190 faith Chrift, I rebuke and chasten. How bitter foever the cup be, which I am to drink, and by whomfoever it is handed to me, the comfort is, it was of my heavenly fathers mixing, who I am fure would not put any poyfonfull, al, though he do put fome difpleafing in. gredients into it. I will therefore fay, Chrift enabling, as Chrift himfelf did; The cup which my fatber bath given me, fhall 'ohn 18.11. Inot drink it?

II I. The Ends, Which are fecially three. 1. The mortifying of our corruptions. By this thall the iniquity of $7 a \cdot$ Ffa. $27 \%$ cobbe purged, and this is all the fruit to take away bis fin. All the harm which the fiery furnace did the young men in Da -

Aph. 5. niel was to burn off their cords; our lefts are cords, cords of vanity in Sari-pture-phrafe; the fiery trial is lent on purpofe to burn and confume them. Afflictions help of four off this kinde of ruff. Adverfity like winter-weather is of use to kill the vermine, which the the fummer of profperity is wont to breed. 2. For the enlivening and
Jeer. 22.21. quickning of our graces, 1 Bake unto unto thee in thy prosperity and thou faid/f, I
If. 26.15. will not bear. But elfewhere, is Lord in trouble have they vifited thee; they poured out a prayer when thy chaffering was upon them. There two places compared flew how apt profperity is to make men Gallic's, adverfity to render them Ze lots. As bruifing maketh aromatical Spices to fend out their favour; and collifion fetcheth fire out of the flint, which was hid before; fo preffures excite devotion. The cold water of perfection is often aft in the Churches face to fetch her again when the is in a fiwoon. 3. For the

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furthering of our glory. Thrift went Exerci 5 . from the Croft to Paradife; fo do Chriftians. FIe was made perfect through H co.,, to . sufferings; fo are they. It became bim to Luke an: . $c_{0}$ fuffer, and to enter into bis glory: It becomes them to tread in their matters Iteps. When the founder hath cant his bell, he doth not prefently hang it up in the fteeple, but firft try it with his hammere, and beat upon it on every fides, to fee if any flaw be in it. Thrift doth not prefently after he hath converted a man, convey him to heaven, but fuffers him frt to be beaten upon by mani= fold temptations, and after advanceth him to the crown /posen of Jami 1.12. Bleffed is the man that enduretb temptations, for when be is tried be foal receive the crown of life which the Lord bath promised to the ma that love bim.this crown the cross makes way for; although no crofs can merit it but that of Chrift. Yet as law is fid to work wrath occafionally. So Our light : Cor, 1.17 \% afflictions which are but for a moment work for us a far mare exceeding everemal weight of glory.

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 Ash. 6.APHORISME VI.

Providence extends it self, not onely to all created beings, and to all humane affairs, efpecially thole that concern the Church: but even to the fins of Angels and men.

## Exercitation 1.

Introduction concerning the contents of this Aphorifme. Providence over all created beings. Prefervation of men to be afribed to God bimjelf, not to goodmers, yea not to good Angels, in whom heart- searching and patience wanting. Provedense reaching to humane affairs: Oeconomical, Civil, Military, Moral and Ecclefiaftical. Anaftafius bis design frufirate. Rome and our sation instanced in. I. G. caffigated.
 clear demonftration of there propofitions. 1. That divine providence extends it Self to all created

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created beings. 2. That it reacheth to Exert. i. all humane affairs. 3. That it is efpecoaly fees in fuch affairs as concern the Church. And 4. That although God be not the authour of fin, yet his providence is an actor in it. Unto there when I shall have added an answer to objections, and from each propofition an inference, the whole will be completely handled.

The firft proposition, which I am to begin with, is, Divine providence extends it felf to all created Beings. Well may we frize in with the Levies in that form of acknowledging God, wherein they went before the people, Paying, Thou even thou art Lord alone. Nelere.9.6. Thou haft made heaven, the beaver of bear. Dens with all their boot, the earth, and all things that are therein, the Peas and all that is therein; and thou preferveft them all. David bringeth it down a little lower, Thy judgements are a great deep, 0 Lord, Pal. 36.6 . thou preferveft man and deaf. Job lower yer, What hall I do unto thee, 0 thou pres- Job 7,20 .

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Aph. 6. frver of men. As God made all things by the word of his command, He commanded and they were created, fo he

Pial.148.5. Heb. 1. 3. upholds them all in being by the word of his power. Heaven, earth, fea, man and beaft, efpecially man. It is not with God, as with carpenters and Thip: wrights, who make houfes for other men to dwell in, veffels for others to fail in, and therefore after they are made look after them no more; God who made all things for himfelf, looks to the prefervation of all. It is accordingly faid of Chrift, All things wexe
Col.1.16, 17. created by bim and for him, and by bim all things confiff. The creatures ave all as veffels, which if unhooped by withdrawing of Gods manutenency, all the liquor that is in them their leveral vertues, yea their 「everal Beings would run out, and they return to their firft nothing. Schoolmen compare God to the fun, creatures to the air. The fun flines by its own nature, the air onely by paiticipation of light from the fun.

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Sun. So whatever good the creatures Exec. I. have, is by derivation from jehovah, the fountain of Being. Take away the light of the Sun, the air ceafeth to Chine, and fo it is here. As things Artificial are preferved in their being by the duration of foch natural things as they confift of $v . g$. an house by the lafting of fines and timber: fo things natural which depend upon God by the continuance of that Divine influence by which they were at firft made.
6.2. It is not in good men to proServe themfelves or others. They derogate from God exceedingly that afribe too much in this kinde to any man, as Come luxuriant French wits did to Cardinal Richelieu: of whom they Paid, That God Almighty might Hows I. Prat put the Government of the world into 166 . bis bands. That France in Gods and the Cardinals bands mas too flong; that what the foul mas to the body, the jame mas be to Idem in tie prom : $0^{1}$ is Pr Si fortis illus, Gallia France. Si forest his nulls, Gallia mulla fo....

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Aph. 6. fort. Yea one frivilous pamphleter profanely and ridiculoufly called him, Hebs.r, 44. The fourth perron in the Trinity. Yea, not in good Angels themfelves; Who though they be all miniffring spirits, font forth to minister for them who Shall be heirs of salvation? yet are none of them governing \{pirits, appointed to provide for mankinde the utmoft rewards and punifhments. They are wanting in two qualifications which fhould enble them hereunto; one is the knowledge of mes hearts where the truth of grace, or venome of fin lieth : the other patience, whereof no Angel hath enough to bear with men without deftroying them for their continual provocations. Whereas in God there is a meeting of both there. See for the former, ferem. 15.9, 10. The heart is deceitfull above all things, and deferately wicked, who can know it? I the Lord fearch the heart ; 1 trice the reins, even to give every man according to his waves, and according to the fruit of his

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doing: And for the latter, Hoffa 11. 9. Exec. 1. I will not execute the fierceness of mine anger: I will not return to deffroy Ephra$i m$, for 1 am God and not man: we may add and fay, God, and not Ansell.
6.3. The fecond propofition follows, viz. That Divine Providence reacheth to all humane affairs : which we may for methods fake fubdivide into Oeconomical, Civil, Military, Moral, and Ecclefiaftical. Humane affairs are,
I. Oeconomical, fuch as do belong to a Family. For example, Riches and Poverty, Preferment and Debasement, which in Hannah's fog are afcribed I San, 2.7, 8. to the fole Providence of God. The Lord (fid fie) maketb poor, and maketb rich: be bringeth low, and liffeth up. He raifeth up the poor out of the duff, and lifteth up the beggar from the dunghil, \&c. yea, to inftance in blessings highly prized by Chriftian Families, Grace and Peace, which are the things prayed for by the

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 © Cbain of Principles.Aph. 6. Apofles in noof of their benedictions. 2 i,iquius cifiti ankim $f=$ c lie coir. ficetui, is tanquim ecaers bumanilfoptis, fine ulieriore fui defenfione capite picilatsi. Camerar. Oist. 1. caf. 39. 1. $135^{\circ}$ We read of Saints in Cefar's houfhold, Pbil.4.22. Nero, that monfter of men, was Cefar then; he that had publifhed a bloudy law, That whofoever profeft bimfelf Chriftian, fhould be apprehended as an enemy to mankinde, and put to death without any further defence. Yet even in his houfe the Providence of God hath fo wrought, as to convert and preferve fuch men as were men of grace; Saints indeed, not onely in his Empire, and under his Government, but in his Family, and under his Roof. As for Peace, that of the Rabbins, although Take 'he frift it be fomewhat a quaint, yet, may be Vir, and $N$ out an ufefull oblervation. Take the firft
 mini, there remains $\mathrm{H}_{\mathrm{t}} \mathrm{I}$ ri.i. M, G3:akers Serm, on Eleazars prayer Gen.24.12, 13,14. P.8. letter (Fay they) of Gods name, out of the name of the man, and the laft out of the womans name, and there remains nothing but fire; implying, that there is like to be nothing but the fire of contention and Atrife, jealoufie and heart burnings between man and wife, where they come not together in

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Gods name. Whereas if wifdome make Exec. 1. the match, as it doth when people marry in the Lord, happy are they who are fo met, For her waves are mbaies of pleasantness, and all her paths are Prove, 17 . peace.
II. Civil, fuch as belongeth to Kingdomes, Republicks, Corporations, or to men as combined in fuck Societies. Many are the contrivements of men to work themfelves and others into places of Government: but when all this is done, that of the Pfalmift is mort true, Promotion comes neither palm. 15.6.7. from the aft, nor from the weft, nor from the South., But God is the judge: be pullet downone, and Jetteth up another. And that of Daniel, He changeth the times Danizas: and the feafons; be removed kings, and jetteth up kings. Witness this hiftory: Anaftafus a Grecian Emperor having no Male iffue to fucceed him, was defirous to transfer the Throne to one of his three Nephews, whom he had bred up; and not being able to reGgg Solve

A Cbain of Principles. folve which of them he fhould take, put the thing to lot thus. He caufed to be prepared three beds in the Roy-al-Chamber, and made his Crown to be hanged within the tefter of one of thele beds, called the Realm, being refolved to give it to him, who by lot fhould place himfelf under it. This

Caufinus his Holy Courr. part. ‥pag. 239 done, he fent for his Nephews, and after he had Magnificently entertained them, commanded them to repofe themfelves, each one choofing one of the beds prepared for them. The eldeft accomodared himfelf according to his fancy, and hit upon nothing; the fecond did the fame. He then expected the youngeft fhould go dire, ctly to the Crowned bed; but he prayed the Emperour that he might be permitted to lie with one of his brothers, and by this means not any of the three took the way of the Empire, which was fo eafie to be had, that it was not above a pace diftant. Anafiffius, much amazed, well faw God
would

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would transfer the Diadem from his Exec. 1. race, as he did afterward to fuftine. Who can read and confider foch ex. amples without flying as he did,

Ludit in bumanis Divina potential rebus.

## That is,

Divine power often dares
Deport it Self in mensa affairs.
Remember Daniels four beats, and the leven heads of that beat in the $A$ pocalyps, conceived by interpreters to refemble the feven forms of Governmont which Rome was to undergo fuck. fefsively; from a Common-wealth to Kings; from Kings to Confuls; from Confuls to Dictators ; thence to Decemvirs; thence to Tribunes of the people; thence to Emperours; thence to Popes. Reflect upon this Nation of ours, which hath been governed at frt by Britains, then Saxons, then Banes, then Normanes: one while in the way of an Heptarchy, another GIg $2 ~ w h i l e ~_{2}$

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Aph. 6. while of a Monarchy, and now of a Republick; and, if thou cant, refufe to crie out, 0 the depth !
6. 4. III. Military, foch as belong to the managing of Wars. It is not for nothing that God is fo often fly= led, Lord of Lofts in the Old Teftament. We find him fo called no less then one hundred and thirty times in two of the Prophets, Elaias and Feremy. Because in ordering of Martial affairs, he in a manner doth all. Capains, and fuperiour Officers may, and do confult, but God determines. They throw the dice, he appoints the chance; they feet their men as it pleafath them, he in the iffue plays the game as it pleaferh him. Hear David in that Palm of his which he made in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul, freaking of his own experiments, and celebrating God as affifting him both in the field, and at fieges, By thee I lave

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run through a troop, and by my God have Exec. 1. I leaped over a wall: giving him Pal. 88,29. ftrength, activity, skill. It is God that girdeth me with) strength. He maketh my verse $3: 33$, feet like binds feet. He teacheth my hands to war, fo that a howe of feel is broken by mine arms. Yea, fucceis and victory. venice 3 s.4c: Thou haft girded me with ferengtio to the betel; thou balt subdued under me thole that role up againft me. Thou haft alfogiVen me the necks of mine enemies, that 1 might deffroy them that bate me. In the New Teftament, we feldome or never meet with that title. That which comes neareft it is, Lord God Almighty; and this occurs twice in the Rovelation, when mention is made of the victories which it pleafeth God to give to the Reformed Churches againft An-ti-Chrift and his adherents, once in there words, We give thanks, 0 Lord Rer.g.17: God Almighty, which art, and waft, and art to come; becallfe thou bast taken to thee thy great power, and haft reigned. And again in there, Great and marve- $\mathrm{E}_{15,3}$.

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\mathrm{Ggg}_{3}
$$

Aph. 6. lows are thy works, Lord God Almighty, jut and true are thy waies, Thou King of Saints.
IV. Moral, fuch as belong.to good manners. or in more Gofpel terms,
Tit, ,1. To living Soberly, righteon/ly, and godly in this prefent world. The two former I well know are pretended to by men unregenerate, yea, by heathens. Socrates (they fay) lived fo foberly, as not to be difcompofed by any outward emergency, to Shew himself alwaies the lame man. Fabritius fo righteoully, as that it was commonly raid of him, To turn the Sun out of its courfe would be found more eafie, then to turn bim from the way of iuftice. But for godliness, which is the third, it were hard, if any fhould pretend to that without frog impreffrons from God in Shrift, yet the Pelagians of old did, afferting thole virtues which appeared in Moral men, who had not received Chrift Jefus the Lord, nor known what it was to walk in him, for true graces: for

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which very fault, as S. Aufin tels us, Exert. 1. above all others, the Chriftian Church Angut.cont. did molt detent them: yea, a Chrifti- $-\frac{\text { malian. Vela. }}{14.65}$ an Minifter of late hath in print dared to collect from that flying of Paul, All men have not faith, an implication, J. G. .r.f.fice "That men who act and quit them- before Red. "Selves according to the true princi- $\begin{gathered}\text { Redeemed } \\ \text { c. Af pe. }\end{gathered}$ "ples of that realon which God hath " planted in them, cannot but believe, "and be partakers in the precious " faith of the Gofpel. But we have been taught, and muff teach that it is not in the power of any inferiour acreature fo to improve it's faculties, as to cafe up it elf to a fuperiour rank. No tree can make it felf a beat, no beaft a man, no man a Saint by the omani inftedibare improvement of his reason, tums with pecan whence he comes to be a man. Moral ft bonne, fie whence he comes to be a man. Moral principles prove to fuch as relie upon them, and feek no further, Mortal principles. We believe that of Proper "The "whole life of an unbeliever is fin. "Neither is there any thing "good,
sumo bono.
subj crim decft agnitio aterns - inconmutrbills voluntatis, falfa virus if © is optimis moribur. Profper.fent.

Aph. 6. where the chief good is wanting --but false virtue in the midft of the bet manners.
V. Ecclefiastical, fuch as belong to the Church, and the legitimate members of it. In that Song of Loves, Pal. 45.9. Upon thy right band did find the Queen in gold of Ophir, is meant the Church. Look as an indulgent Prince, befides the common affection he bears, and protection he gives to all his fubjects, hath a peculiar reflect to, and converfe with his Princess: fo there is a peculiar providence of God toward his Church ; the handling whereof at large I refer to the next Exercitation.

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## Exercitation 2.

Deuteron. II. 12. opened. Gods care over the Church proved from the provifion be makes for inferiour creatures. From 1 fraels conduct. From the experiments and acknowledgements of faints in all ages. Experiments of the Virgin Mary, Rochellers, Murculus, acknowledgements of Jacob, David, Pfalmift, Auftin and Urfin. Froms Gods cauling things and acts of all forts to coopevate unto the good of the faints. Ifaiah 27,2,3. explained. The Church preferved from, in, and by dangers.
6.1. Ur third propofition is, That divine Providence is feen more efpecially in fuch affairs as concern the Church, and the members thereof. In order to the clearing whereof, I intend to infilt upon two places of Scripture. The firft is that in Dewteronomy, 11. 12. Where Mofes defcribing the land of Canaan, faith of it thus, $\mathcal{A}$ land which the Lord thy God careth for: 'T be 'Emovarinat? eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year. That land was then the onely habitation of Gods Church, and befides, a lively type of the Catholick Hhh Church

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Aph.6. Church which was afterwards to be fpread over the whole face of the earth, whence it is that beleevers in all places Rom. 2. end. $\begin{aligned} & \text { were ftyled invard Jews, and the Cir- } \\ & \text { Philpp.3.3.3. } \\ & \text { cumcifion. } \\ & \text { This continual care of God over his }\end{aligned}$
C Church and the members thereof ap. peareth,
I. From the provifion made by him for inferiour creatures. So our Saviour argueth. Bebold the fowls of the air: for they fow not, neither do they reap, nor gather in. to barns, yet your beavenly father feedeth them. Are ye not much better then they? They have no caterers to bring in provifion from them; no barns to fetch provifion out of; yet want it not, but go cheerfully on, chịping continually, becaufe God feedeth them : and that fometimes in a way little lefs then miraculous, if that be true which is reo ported by fome good writers, namely, that when the young ravens are for-
B. Andrews pactern of Catechintical dc-
Arine pag. 6 c faken of their dams and left bare, out of their own dung there arifeth 2

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worm which creepeth to their mouths, Exerc. 2. and becomes nourifhment to them.

و. 2. II. From the conduct of Ifrael after the flefh in former times. A breviate of that Nations ftory will pre. fently let us underftand how they were brought into that land, (whereof this place in Deuteronomy fpeaketh) and cared for there by a thouland providences. Time was when 70 eph was raifed up to be a nurfing father to them, \& that by a moft remarkable difs penfation. He had been formerly fold into Egypt, was imprifoned without caufe, caft as funius thinketh, into that prifon whereunto fuch were put as had moft highly offended the king, to be fure into one where bis feet boere burt P Pal. $10 s_{17}^{-1}$, in the ftocks, and he laid in irons. Had not his prifon-houfe been fo bad it is like he fhould not have had opportunity to make himfelf known to butler and baker of Pharaoh, who were his fel-low-prifoners. The butler being reftored to his place according to 7o ephs

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\mathrm{Hhh}_{2} \text { in. }
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Aph. 6. interpretation of his dream, forgets to acquaint Pharaoh with him till all other means had been ufed to quiet the kings minde, and none found effectual: then he fpeaketh, and then is $70-$ Jepb fpeedily advanced. Being fo he becometh a preferver of the Church in his father, brethren and their families. Afterwards when there was rifen another generation that knew not fofeph; and the king of Egypt had fet himfelf by force and art to extinguifh $1 f$ rael, the bufh, although burning was not confumed in the midft of the fire:their burdens were increafed, yet their perfons multiplied; and Mofes ere-long raifed up to deliver them out of their bondage. A man preferved by the daughter of that Pbaraoh, whom he was called to deftroy, and by that means brought up at court, yea inftruated there both in the Art and Government, and in all the learning of the $E$. gyptians. Under his conduct God did for them (as one Prophet fpeaketh) ter-
rile things which they looked not for. Puls Exec. 2. them out of Pharaohs bofome in Spite $\mathrm{Ifa}_{6} 64.3$. of his heart, at their departure fendeth them laden away with the jewels and treafures of Egypt; maketh a paffage for them through the fee, and accompanieth their hots into the wildernefs. There providence fetcheth them water out of a rock, then which nothing dier; and bread from heaven, which is wont to grow out of the earth. There their food is Manna \& Quails; a cloud and pillar of fire their guides, when this Servant of God was dead, up fteps Fofhua in his room, bringeth them into and fettleth them in the promifed land; which proved to them after their fettlemement by lot, an babitation of righteoufneß and mountain of boline $\beta$. A land flowing not onely with tempos rat, but also with fpiritual milk and honey, after Solomon had erected a magnificent Temple for them, which was the wardrobe of thole ceremonies wherewith God was then to be ferved.

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Aph. 6. Then were they (as the Palmi/t hath it ) abundantly fatisfied with the fatnels of Gods boufe, and made to drink of the river of bis pleafures.

But their fins having at length caft them out of that good land, and occafioned the burning of their Temple, God left them not deftitute of his help, but ordained for them fundry refrefhments in the time of their captivity. This among others in Efters time. King $A b a j$ uerus under whom they then were in a ftate of captivity had his fleep taken from him, would fpend the time not in this or that exercife but in reading; of all books, cals for that of the Cbronicles; of all places hath that read to him which concerned a good fervice done by Mordechai a Jew ; doth not onely take notice of it, but enquire what reward had been given him; underftanding he had received none caufeth Haman his favourite to be called; putteth him upon doing fingular honour in the view of all men to this

Mordechai, giveth his wife Queen $E /\{$ - Exerc. 2. ber occafion of impleading this Haman, difcovering his plot againft all the Jews, and preventing that maffacre of them, which fhould fpeedily have been executed. Yea providence went on to work fo happily in the hearts of thofe Monarchs, who then held them caprives, as not long after to proclaim their deliverance, and liberty for them to rebuild both ferufalem and the Tem= ple; which they alfo attempted.

Whileft the fecond Temple was building by Herod, not fo magnificent as the former, yet in fome refpect more glorious: if Jofephus misinform us Nunquam in-
 never rained all that while in the day ficatio pluiffec time, the providence of God fo order- Juaici.lik. 15 . ing it, left the work fhould be inter= rupted. Yea fo remarkable was the power and greatnels of God in afsift. ing the builders then, that we finde him in Haggai and Zechary, their Prophefies, which were both written a-
bout

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 A Cbain of Principles.Aph. 6. bout that time, frequently fyled by that name, The Lord of hosts, particularly five times in four verfes of Hag-
Hage. 2. $6_{3} 7$, gai. Thus faith the Lord of bofts, jet once it is a little while, and I will frike the heas vens, and the earth, and the fea, and the dry land; And I will Jhake all nations, and the defire of all nations 乃hall come; and I will fill this houfe with glory, faith the Lord of bofts. The filver is mine, and the gold is mine, faith the Lord of bofts. The glory of this latter bouse ghall be greater then of the former, faith the Lord of hofts: and in this place will I give peace, faith the Lord of bofts. That which raifed the glory of this fe. cond above that of the firft Temple was the perfonal prefence of Jefus Chrift in it. His coming, preaching, fuffering, fo ripened the fins of this people (who began again to degenerate after their return ) as hot weather doth the corn, that ere long they and. their Temple became a prey to the Romane Eagle.
6. 3. 1II, From the experiments

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and acknowledgements of godly per- Exerc. 2. fons in feveral ages. The Bleffed virgin Mary after her journey to Betblebem, and lying in of her childe there, may be probably thought to have been ftraitned in her means, as being but poor, and not to have fufficient for the maintenance of her childe, her felf and Jofeph in the journey they were to take prefently after into Egypt. See Chemnit, how God provideth; hard before that, he fendeth the wife men from the eaft, and they bring coftly prefents with them, gold among others, which was certainly of no fmall ufe for defraying their enfuing charges. In the year 1573 when the Proteftants were befieged in Rochel by the French kings forces, God fent them in daily with the tide an infinite number of fmall fifhes: fuch as before that time were never feen within that haven, and prefently upon the end of the fiege retired again. We reade of Wolfangus Mufculus, a late Germane Divine, that having received by $L u-$

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Aph. 6. tiers books, the light and fence of the Gospel, he forfook his Monaftery and married: that after this he was fo. poor, as to let his wife go out to fervice, and betake himfelf to work with a weaver, who proved an Anabaptift. That during his abode there, he fold* ed himfelf with this diftich,

Eft Deus in colo, quip providus omnia carat :
Mech. Adam. in vita. Theol. Germ. P. $37.3^{\circ}$.

Credentes nufquam deferuiffe poteft.
That is,
There is a God in heaven, who fuck as cleave
T' his providence on earth, can never. leave.

That the Anabaptift within a while turned him off, and he being then tofeek for maintainance, was hired to work at Strasborough about the town ditch, which was then to be new catt and enlarged, and to have begun the next morning. That Bucer having norice:

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tide hereof, and of his parts, prevailed Exec. 2. over night with the Conful to give him a call to the work of the Minitry, which he gladly embraced.

Suitable to there and the like experiments are the following acknowledge. ments. Jacob, I am not worthy of the Ger. $3^{2.15}$. leapt of all thy mercies, and of all the truth which thou haft hewed unto thy servant: for with my faff I paffed over this Jordan, and now I am become two bands. David, Pial:27.9, 10:
Thou haft been my help, leave me not, nethen for $\int a k e$ me, 0 God of my Jalvation. When my father and my mother for fake me, then the Lord will take me up. Another Pfalmift, Pfalm, 71. 5, 6,7. Thou art my hope, 0 Lord God: thou art my cruft from my youth. By thee have I been holden up from the womb. Thou art be that took me out of my mothers womb: my praife foal be continually of thee. I am a wonder unto many; but thou art my flong refuge. Auftin again and again to this purpofe. "The Lord hath io looked after me, " as if he had in a manner forgot the Augut.folice. as if he had in a manner forgot the
sic grefjus mos confideians, \&c. veluti fit totius creature oblitaus, tantum me farm confideres. c. 14.

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\text { Iii } 2 \text { "whole }
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Aph. 6. "whole creation, to confider me and " my ways. He fo careth for every peus sit inurat "Saint, as if he cared for none be.
uisterumpue . wojtiûn tarlquam folum cuvaret ; ó ità $u$ nives fo: ut finstelor. Id. conteis. l.3. F. 1 I. "fides; fo for all, as if he had but one to care for. And Pijcator in Urfins life reports, that he, to wit, $\mathbf{Z a}$ clasius Urfinus was wont to fay, Ibad often lyen in the ftreets, bad not the Providence of God been mine boftefs, and afforded me a lodging. Nifi bofita fuijfet divina providentia.
6.4. I V. From the effects of care arcribed to God, when Scripture fpeaks of him after the manner of men. For example, we men are by our cares made follicitous and thoughtfull 2bout the perfon or the thing cared P.alm. 40. ult. for. So the Pfalmift faith of God, 1 am poor and needy, and the Lord tbinketh upon me. Thou art my belp and my deliverer, make notarrying, 0 my God. We are rendred inquifitie what to do for them. So the Scripture brings in God, yerem.e. $7 . \quad$ faying, How thail $I$ do for the daughter Hofear. oo of my people? Ophraim, What fhall I do
unto thee. We are grieved if they mir- Exec. 2. carry. Of God it is fair, His foul was Judges 10.16. grieved for the misery of Ifrael. We are not content till we have taken a patticular furvey of whatever concerns them. So of Godit is fid, That be matrix. 3 o. nambreth their hairs, bottleth their tears; Pa. 56.8 . hath a book of life for their names, Luke 10.20: a book of providence for their mem- Pram. 1 30. 166 bens, and a book of remembrance for ma', , 16 . their difcourfes. Laftly, as men ede, avour the good of fuch as they receive into their special care, and do what they can to make things operate to that end; fo we know (faith S. Paul) that all things work together for good to them that Roo, 8.28. love God; to them who are the called according to his purpofe. Make me this affertion good, and the abundance of his care will be prefently vifible to any man. Now this may be done by Chewing how God makes ufe of things, and of acts of all forts to this end.

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\begin{aligned}
& \text { S.5. I. Of all forts of things, whe- } \\
& \qquad \text { Ii i } 3
\end{aligned}
$$

Aph.6. ther Natural, or Artificial, Neceffary, or Contingent, Real, or Imaginary. The reflexion of the Sun beams upon water is a natural thing; If Provi2 KKing 3.22 , dence orders fo, as the Moabites taking 23,24. it for bloud, conjecture a mutiny in the armies of the king of I/rael and $f u$ dah, come up diforderly, and perifh. So this deceptio vifus in them, wrought for the Churches deliverance. Thofe Trumpets, Pitchers and Lamps in the feventh of Judges were things artificial, no way able of themfelves to produce fuch an effect, as the defeat of an huge hofte : yet the Lord fo difpofeth of the found of the Trumpers, breaking of the Pitchers, and burning of the Lamps, as by them to ftrike a terrour into the great army of Midian, and make them flie. That the fire fhould burn, and the fea keep it's channel according to the order of nature, were neceffary things: yet did providence fo over-rule in the cafe of thofe three Worthies in Daniel, that the fire, though

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though it burnt up their accufers, Exerc. 2. fhould not fo much as fortch them; and remblably in the I/raelites cafe, that the fea, though it fwallowed up the Egyptians, their enemies, flould afford a lafe paffage to the Hebrews. What more contingent then that Pharoab's daughter fhould go with her maids to wafl in the river at that very place where Mofes was expoied? that feeing an infant, fhe fhould imagine is an Hebrew, be moved into pitty towards it, adopt it for her own fon, and light upon the childes own Mother to be it's nurfe? yer upon this did I/raels redemption much depend. There were fuch real alterations in the heavers, that the fiars are faid to bave fought againg Sifera in their Juleses s.ao, faid to bive fough againh Sifera in their orders. Elfewhere an imaginary noife $7,8 \mathrm{cs}_{6}$ was fo apprehended by the Syrians, as to make them flie, and leave their tents, whereupon followed great plenty after a famine.
II. Aets of all forts, whether vo-
luntary

Aph.6. luntary, or involuntary, gratious or fins ful. Auguf tus his taxing the Roman Empire, \& requiring every one to repair to his own city, was a voluntary act on his part to enrich himfelf: but ordered by Providence to further ends:for hereby the virgine Mary comes to Bethleem, and Chrift was there born in the place fo long before prophefied of. Aufin was once out in his Sermon much againft his will; but providence difpofed it to the converfion of a foul. The ftorie is this. That holy man fell one day in the pulpit upon a large difcourfe againft the Manichees, contrary to his purpofe and intention when he came thither. At his return home fpake of it, asked Pofsidonius and others whether they did not obferve it. Their anfwer was, they did, and wondered. Whereupon he faid, "God "I beliveve bath made ufe of my oblivion and. "errour to cure fome one or otber of the peo"ple. Some two days after one Firmus a merchant comes to him, and falling

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down at his feet with tears, confeffeth Exerc. 2. he had been nurfed up for many years together in the herefie of the Manichees, but was that day by his Sermon rightly informed, truely converted, and made a Catholick: which Austin and others then hearing, "glorified and profindumemom"admired the profound counfel of "God in converting fouls when he man titis mozen. "s will, and by whom he will, whe" ther the Preacher know of it or not. How gracious acts, fuch as Obadial's hiding and feeding she Prophets, $E$ bed selecth's helping Jeremy in and out of prifon, are fubfervient to Providence in procuring the Churches good, is eafie to difcern. It is fo even in finfull acts themfelves. Such was the Pbilis stines invading the land of Paleftina, yet there was a time when their doing it was fo difpofed of, as to be a means of preferving David, and his men. $S_{a u l}$. was then ready to Ceize upon his prey, but was diverted by this news, coming in that very nick of time. Saul Kkk went

Aph. 6. went on this Side the mountain, and David 1. Sam .23.26, and his men on that file of the mountain: 27,28. and David made haft to get away for fear of Saul, for Saul and bis men compaffed. David and bis men round about to take them. But there came a meffenger unto Saul, laying, Hafte thee, and come, for the Pbiliftines have invaded the land: wherefore Saul returned from pur/uing after Davil, \&c.
§. 6. The fecond Text I have made choife of to infift upon, is in the Prophefie of Efaias, Chapter 27.verfe 2,3. In that day fing ye unto her; A vineyard. of red wine. I the Lord do keep it , I will water it every moment: left any burt it, I will keep it night and day. The Prophet had fid before of this vineyard, that God looking it Mould bring forth grapes, Est. 5.2. it brought forth wilde grapes. But it being fince purged, here he calls it a vineyard of red wine, that is of the bet, according to that in Solomons Proverbs, E:07.23.31, Look not thou upon the wine when it is red, When it gives his colour in the cup, when it

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moves it felf aright. So as we are here Exerc. 2. by it to underftand a reformed Church. Such at this day are the Proteftant Churches come out of Popery: For we may diftinguifh a four-fold face of the Chriftian vifible Church Spoken of by Divines. The firft fair, in the Apoftles time, the was then a virgin undefiled: the fecond Spotted, in the fucceeding age of Fathers and He reticks, wherein traditions began to prevaile, the was then a Wanton: the third Deformed, when Popery overforead all; the was then an Whore : the fourth Reformed, fince Lathers time: The is now a Matrone, and may exfeet, fo far as it foal be for her good and her keepers glory, that continual irrigation, and conftant cuftody, which is here Spoken of. Such as with and project (as come have done the total and final ruine of the vifible Church ) mut effect it in a time that neither belongs to day nor night : for the Lord hath here promifed to keep it, Kkk. 2

Aph. 6. left any burt it, yea, to keep it night and day.

There is a three-fold prefervation, which it, and the members of it may. look for from Divine Providence. One from, another in, and a third by dangers. Firft, from dangers, according to the promife in one of the $\mathcal{P}$ Palms,
pral.91.9,10. Becaufe thou haft made the Lord which is my refuge, even the moft high, thy babistation: There foal no evil befall thee, neithee Shall any plague come nigh thy dowelling. "Aufin had appointed to go to "a certain town to vifite the Chrifti-
Agnofuizt om. res mine Dc prourdentiam, chi ut liberator gratias merit geviunt. Palidelius in vita Augut.cap.12. "ans there, and to give them a Ser"mon or more. The day and place " were known to his enemies, who "fee armed men to lie in wait for "him by the way which he was to "pars, and kill him. As God would "have it, the guide whom the people "had font with him to prevent his "going out of the right way miftook, "and led him into a bypath, yet "brought him at length to bis jour-

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's underfood, as alfo the adverfaries "difappointment, they adored the "Providence of God, and gave " him thanks for that great delive"rance.
II. In dangers. So in Job 5.19, 20. He Shall deliver thee in fix troubles, yea in feven, there Shall no evil touch thee. In famine be shall redeem thee from death; and in war from the power of the fiword. In time of famine the widdow of Sa repta's fore was made to hold out. The Providence of God was with $\mathcal{D} a$ riel in the lions den, fluting up the mouths of thole furious beats; \& with the men in the fiery furnace, giving a prohibition to the fire that it fhould not burn, when they were in the jaws of danger, yea of death. The Church hath always been a Lilly among thorns, yet flourifhes fill. This bufh is yet far from a confumption, although it have feldome or never been out of the fire.

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\text { Kkk } 3 \text { III. By }
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Aph. 6.

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III. By danger. there is a prefervacion from greater evils by left. No poyfon, but providence knoweth how to make an antidote; fo Jonah was foallowed by a whale, and by that danger kept alive. Fofeph thrown into a pit, and afterwards fold into Egypt, and by there hazards brought to be a nurfing father to the Church. Chryfoftome excel-

Homil. 26. opesis imperf. in sisutt. lently, Fides in periculis fecura eff, in ecuritate periclitatur. Faith is endangered by fecurity, but fecure in the midft of danger, as Efthers was, when the raid, If I perijh, 1 peri th. God preferveth us, not as we do fruits that are to lat but for a year, in fugar ; but as flefh for a long voyage in fall, we muff expect in this life much brine and pickle, becafe our heavenly father preferveth us as thole whom he.refolveth to keep for ever, in and by dangers themfelves. Puls thorn in the flefh which had much of danger and trouble in it was given him on purpole to prevent pride, which was a greater evil. Left I, fid

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he, Gould be exalted above meafure through Exec. 2. abundance of the revelations, there was given $=$ Cor. 12.7. me a thorn in the flesh, the meffenger of $S a=$ tan to buffet me, left 1 phould be exalted above meafure. Elfewhere, having comes
 his withitanding and doing him much evil, yea Nero's opening his mouth as a lion againft him, and the Lords delivering of him thence, he concludeth as more then a conquerour. And the Lord Shall deliver me from every evil work, and will preferve me unto bis heavenly kingdome; to whom be glory for ever and ever, Amen.

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# A Chain of Principles. 

Exercitation 3.

Hard-heartednefs made up of usteachablexefs in the undertanding, untraitablenefs in the will, unfaithfulness in the memory, unfenfibienefs in the conscience, and unmoveableness in the affections. met aphors to express it from the parts of mans body, tones and mettals. A oft heart. Mifchief, fearednefs, and virulency attendants of hardnefs. God concurring thereunto by way of privation, Negation, permission, presentation. Tradition to Satan. Delivering up to luffs, and infliction.

"O$\mathrm{U}_{\mathrm{r}}$ fourth proposition is fill behinds, viz. Divine providence is an actor even in fin it fell. I fall fingle out hardnefs of heart, a fin common to all forts of men, though in different degrees, intending to declare, I. What hard-heartednefs is. II. That it is a fin. III. That God is an actor in it.

For the firft. This word Heart is of various acceptions in the Scripture. Sometime it fignifieth the underftand: Kings $4.29 \% \mathrm{ing}$, as when it is raid, God gave Solomon largeness of heart, as the and. that is, He had

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had an undertanding full of notions, Exerc. 3. as the fea.fhore is full of grains of fand. Sometimes put for the will, as when Barnabas exhortech the Chriftians of Antioch to cleave to the Lord with purpofe Aas ...:3. of beart. that is, with the full bent and inclination of their wills. For as to know is an act of the underftanding, fo to cleave is an act of the will. Sometimes for the memory, as when the bleffed Virgin is faid to bave laid up all Luke :.st: our Saviours fayings in ber beart. that is, kept them under lock and key, like a choice treafure in her remembrance. Sometimes for confcience. So the Apófle feaketh of a condemning and not 1 John ' z ? condemning beart. Now Gods deputy in point of judicature is confcience; which
 a domeftical tribunal, or a judge within doors. Laftly, Sometimes for the affections. So the Prophet Ezekiel faith of people, that when they fate hearing the word, their beart went after their co- Ezek $;$ :ns. vetoufmefs. that is, their fears, and hopes,
L11 their

Aph. 6. their defires, love and other affections were upan flops, fhips, land and other commodities even while they were bufied in the worfhip of God. Each of there faculties called Heart in the book of God is liable to its peculiar indifpofition and diftemper. All put together make up the hard-heartednefs, of which we are treating; the particular ingredients whereof are thele that follow.
I. Unteachablenefs in the underfanding. Scripture joyneth blinding of eyes and John 12. 40. bardning of bearts as near a kin. He bath blinded their eyes, and bardened their beart, that they frould not fee with) their eyes, nor underftand with their beart, and be converted. It is proverbially faid, Lapidi loqueris; One had as good fpeak to a fone as to an unteachable man : and we are all fo by nature. Whence that
n.err. 2. 14. of Paul, The natural man receivetb not tle things of the Ppirit of God, for they are foolifpnefs unto bim; neitber can be know them. becaufe they are /pivitually difcerned. Such

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are often prefent at Sermon, fo are the Exert. $3 \cdot$ pillars of tone in the Church, and they underftand both alike.
6. 2. II. Untractablenefs in the will. There was reafon enough fpoken to Sibon by Moles his meffengers; but all would not incline him to yield a palfage to the army of $1 /$ rall in an micable way, becaufe he was hardened. Sibon king of Hefhbon, faith Mores, would not let us pals by bim, for the Lord thy God Deut. 3, v. 27. hardened bis Spirit, and made bis heart ob- ${ }^{28,300}$ finate, dec. So was there enough raid and done to Pharaoh but fill the burden of his flory is this, He hardened bis heart and would not let Ifrael go. Steep a ftone in oyl, it continueth hard fill. Pharaoh had fundry mercies flown him, being delivered from one plague after another upon Mopes his prayers; but the oyl of mercy could not foften him. Beat upon a fane with an hammet, it is a difficult thing, and in forme cafes impofsible to make an imprefs from. The hammer of Gods word in

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Aph.6. the mouth of Mofes and Aaron, held as it were by the handle of ten notable miracles, gave ten mighty blows at Tharaobs will; yet could make fo little imprefsion, that after the ten plagues his heart was ten times harder then before.
III. Unfait,fulne/s in the memory. Per. tinent hereunto is that upbraiding paffage of our Saviour to his Difciples,

Mark 8. 17 18.

Verf.19,20. Have ye your beart yet bardened? do je not remember? they feemed to have at prefent forgotten two of Chrifts miracles, and are therefore charged with hardheartednels. Let water fall upon flefh it moifteneth it, upon earth it foaketh in and rendereth it fruitfull : let it fall upon a rock it runneth prefently off and leaveth no foorfteps behinde it. Where hardnefs of heart prevaileth (as here it did not, and therefore the difciples a little awakened by Chrifts in. terrogations were able to give an account of his miracles ) there is commonly no more of a chapter, fermon

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or pious difcourfe remaining in the Exerc. 3 . hearers memory, then there is moifture upon a rock after a good fhowre of rain.

I V. Unfenfiblene $\beta$ in the conscience. S: Paul fpeaketh of forme pat feel- Ether. 4.; 9. ing, and of others that had their con- ${ }^{1 \text { Tim. }} 4.2 .20$ Sciences feared with an bot iron, without all fenfe as a member once cauterized, Smite a tone as long as you will, beat it while you can Rand over it, it complaineth not; lay a mountain upon it it groaners not. Such are forme mons confciences. Let God beat upon them with fermon after fermion, croft after crops; let them have worlds of oaths, lies, cheats, \& other fins to anfwer for, they feel not the load of there montrains, complain not of them, but perbaps with Judas go out from the Sacrament to play the traytour, and with king Aba fin yet more in their diftrefs. Although temperance, modefty, and the like difpofitions be in Come meafire quite extinguifhed, yet if confci-

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 A Chain of Principles.Aph. 6. ence, like Jobs meffenger be fill left to report the ftory of this defolation, there is fome hope; but if, as David fometime dealt with the Philiftines, all beflain, and none left alive to bring the tidings, if not onely al ingenuity be banifhed, but the very mouth of confcience alfo ftopt, the cafe is defpe. rate.
V. Unmoveablenefs in the affections. See an inftance thereof in king Zedekiah,
${ }_{2}$ Chron. 36 . of whom it is faid, He did that which was 12,13 . evil in the fight of the Lord his God, and bumbled not bimfelf before feremiah the prophet, peaking from the mouth of the Lord. And be aljo rebelled against king Nebuchadnezzar, who had made bim fwear by God: but be fiffened bis neck and hardened bis beart from turning unto the Lord God of I/rael. Zedekiah's heart was fo

Noa magis incepto rultus fermone movetur, Quam dura jilex aut Marpefia caut. Virç. obdurate, as not to have his affections moved with any thing that feremial could fay or do. Let a man go about to make an oration to a ftone, be it never fo eloquent and pathetical, the ftone

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Atone is not affected with it; No more Exerc. 3. are many hard hearts with the voice of Gods word or rod. Tell them of the beauty of Chrift, they are not per. faded to love hin ; of the ugliness of fin they are not induced to hate it ; of the torments of hell, they are not mo= wed to fear and thun it. Such is the nature and compofition of hardheartednefs, which was the firft thing to be fpoken to.
6. 3. The fecond particular is, the finfulnefs of that frame, which appeareth from the exprefsions, the oppofites, and the attendants of it mentoned in holy Scriptures.
I. From the expressions, which are borrowed lome from the bodies of men liable to a double $\pi$ nipas, others from mettals, and others from Sones. möpos frgnifieth not onely the thick brawny skin that growth over the labourers hand, and travellours foot, rendering that part infenfible: but aldo among Phyficians that knottiness which growth

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Aph. 6. groweth upon the joynts in forme difcafes as in a long-continued gout, by Hies duritice them called nodo/a podagra, and pro. in arlubus. Buds. с) mmental. nounced incurable by phyfick, Tollere nodofam nefcit medicina podagram. Hardnets of heart is expreffed by this, Mark 3.5. John 12.40. Elsewhere from metITS, 48.4. tall, as in that of Ifaiah, Thou art ob/tinate, thy neck is an iron fine, and thy brows brass. When men will no more flop to the precepts of Chrift, then a beaft would to the yoke, if his neck were of iron: finews are instruments of motion, they all go down from the head to the body by the neck; if the neck fhould be fliff and the finews of iron it would not be possible for the head to bow down. Such is the fate of obftinate perfons. Yea and further, the Prophet here afcribeth to them a brow of brads. The brow is that place where flame is wont to difcover it elf; this is faid to be of brass to note their impudency. An hard heart is frequently accompanied with a brazen face. And

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in other places from ftones. (An hard Exerc. $3^{\circ}$ heart is usually called an heart of fine) Yea the hardeft of all tones, the Adamann. They made their heart as an adamant ${ }^{\text {Z:char. } 7,11_{0}}$ fore loft they /Would bear the laid \&c. Atones are drier, and more inflexible then mettels themfelves. Chymicks can diftill mettals, and alter the fhape of them to Serve their turns. But Moles could not, od darionfafxis without a miracle, fetch water out of a rock, nor can men by the help of fire, change the flame of a tone and render it flexible." Well might one of the Fa- mastitis thetis "thers cry out by occafion of what "befell at our Saviours passion, $\mathbf{O}$ the " hearts of the Jews harder then rocks! "the rocks rent, but their hearts were "further from rending then before. "The earth quaked, but their hard" refs continued unremoved, almoft unmoved. As in Jeroboams time when the Prophet cried, 0 altar, altar, thus faith the Lord, It heard and rent; zerobooms heart was harder then the very fores and rent not.

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6. 4. II. From the oppofites of hard heartednefs; the chief whereof is Spiritual Evangelical tenderness, promifed in the covenant of grace, where it is faid, 1 will give them one heart, and 1 will put a news spirit within you: and will take the fogy heart out of their. fleftr, and will give them an heart of fief $h$ : that is a loft and tender heart. I do not mean that natural tenderness, caused by constitution or education, Emollit mores, of both which it is true, that it foftens $\underset{\substack{\text { aec frit ejeffer } \\ \text { roc. }}}{ }$ the manners, and keeps them from fierceness, ascribed to Reboboam, of
a Chrc.s:.7. whom it was fid, He wad young and tender hearted and could not withstand the children of Belial. Such men are fitly compared to ripe plumbs and apricocks, which however fort and froth on the out-fide, yet have an hard ftone within : like a brick, at frt fort when the clay is fafhioned, and continues fo till the Sun have hardened it, yea, by pouring on of water, foffened again; but if once baked

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baked in the brick-kill, no fire will Exerc. 3 . melt it, an whole fra will not moiften it afterwards. So it fares with foundry men formerly tender-hearted, when once hardened by converfing in the world, and baked, as it were, in the kill of cuftome. That which I intend, is Spiritual tenderness, afcribed to Fofial, Because thine heart was tender, and thou didst bumble thy self before God: : Ctr 34:270 and didft rend thy clothes, and weep before me, I have even beard tbeealfo, faith the Lord God. As metals are melted with the fire before they be catt in a new mold, fo muff every heart be melted and foftened, before it come to be moulded anew. The new creature is alwaies a tame and tender creature. This is that temper which hardnefs of heart is oppofiteto, and therefore finfull.
III. From the attendants thereof. Divers have been al ready mentioned. ITal instance in forme few more. He prov, $2,8,4$ i that hardeneth his heart hall fall into miff: 50.,.s., $\mathrm{Mmm}_{2}$ chief.

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Aph.6. chief. Who hath hardened bimfelf againgt God and profpered.? Crying fins are commonly anfwered with the Eccho of roaring judgements. Hardnefs being in genere culpe one of the greateft evils, there muft needs be mifchief due unto it in genere penc. Hereunto may be added ftubbornnefs; for when hardnefs is rifen to an high degree, both fenfes of difcipline are obftru-
2ces. 7. 2. Cted; the ear, They refifed to bearken, and pulled away the fhoulder, and fopped their ears that they fhould not bear; yea, they made their hearts as an adamant flone.
John 12.40. The eye, He bath blinded their eyes, and bardened their bearts; that they fhould not fee wish their eyes, and winderftand with ${ }_{3} \operatorname{Tim} .4 .2$. their bearts. Alfo fearedne/s with an bot iron, which is the next door to hanging; fuch as are formerly burnt in the hand, if they fall again into the hands of juftice, are commonly denied their book, and fent to the gals lows. Notorious malefactours are figmatized, fo are hard-hearted finmers.

Laftly,

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Laftly, virulency or bitternefs of Exec. $3 \cdot$ Spirit againft the waies and people of God. When divers were hardened, and be- Ae, $\mathbf{1 9 . \%}$ lieved not, but fake evil of that way be- omaha ayofata oo if of or wu ordfore the multitude. No fuck bitter ene- - i:
mes to religion as thole that after forme relenting return to their for. mar frame of hard-heartednefs : as the wort travelling is when it hath frees= ed after a thaw : fo the wort conver= fang is with men of that Spirit.
9.5. I am now to thew in the third place, that the providence of God is an actor even in this fin, and that both in partial hardness, which often befalls the elect of God, according to that, 0 Lord, why haft thou made us $t \theta_{\text {Ira, } 63.17}$. eire from thy waies? and hardened our heart from thy fear? Return for thy fervanes fake, the tribes of thine inheritance. And from that which is total and foo nal, found in Reprobates of whom Paul therefore faith, Whom be will be Ror.9.18. bardeneth; and again, The election bath Rom.11.7. obtained, but the reft were blinded or bardMm mu end.

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Aph.6. ened. Now this is done divers wales.
I. By way of Privation. As when the fun departs, darkness followeth; yet the Sun is no caudle of darkness, but the absence thereof: fo when God departs in that, be it never fo lit. the, fuppofe but reftraining grace, hardnefs followeth, yet God is not the efficient of it. Time was when Pharaoh had reftraining grace, while it lasted there were no violent hands laid upon Moles and Aaron, by whole minifty all the plagues were brought upon him. He is no fooner deprived of that, but his cruelty is let out to the full; Mopes threatened with death the taft time he flaw his face, and all purfued with a bloody intent. Sharobs heart had fomewhat of foftnefs, and malliableners in it all the while this fire remained, upon the removal whereof, it returned to it's own hardness and coldness, as mettal would. As when a man holds a faff

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in his hand, let him but take away his Exerc. 3 . manutenencie, the ftaff falls immediately to the ground by its own poyfe.
II. By way of Negation. As when God either refufeth to give a people foftning means, or denieth his bleffing upon them. So when Mofes called to Deur.2,2,23,4 all IJrael, and faid unto them. Ye bave feen all that the Lord did before your ejes in the land of Egypt, unto Pharaoh, and unto all bis fervants, and unto all bis land. The great temptations whicb thine eyes bave feen, the fignes and thofe great miracles: yet the Lord batb, not given you an beart to percive, and eyes to fee, and ears to bear unto this day. In fo doing, God himfelf is faid to harden (as S. Auftin hath it) when Dieiurn Dusus he foftens not, and to blinde whe inderare penanlo he foftens not, and to blinde when he enlightneth not. As the Sun freezeth and congealeth the water, not by im. parting coldnefs to it, but by not im. parting heat, and fhining upon it tox minmemanturato with fervent beams. So it is (faith the eratim, A. fame Father) in Gods hardening, who doth but by not imparting grace, Neither doth this denial affix any unlawfulness upon him; as the like would do upon a good man that had to give, and to (pare what his neighbour tod in abfolute need of; for it is not the fame caudle throughout, betwixt God and man : there is a mutual tie of the creacures one to another. All men are made of one bloud, (as in the ACts) they are therefore bound by the law of nature to mutual helpfulness. Not fo between God and the creature : for the dependance, and consequently the tie is not mutual. We depend upon God, not he upon us; therefore for us not to do what he requirech, is afrolately finfull, but no law bindeth him to give whatfoever is needfull for us; therefore not to give, it is no fin. If he pleafe to indulge it, it is grace, and not debt; if not, the clay muff not contend and find fault with the potter.
6. 6. I LI. By may of Permission. Exec. 3.

Hard-heartednefs is one of thole evils, which God permitteth, but approveth not, and accordingly included in that Speech, God in times past fuffered all na- Ae. 14:16. tons to walk in their own ways. Therefore the School-men upon thole Texts, Deus non voles iniquitatem, tu es, and Palm. sit. Quod non volui elegerunt, have founded Eli 66. . . a notable diftinction between Vole, Nolle, and Non vole, which is not inconfiderable here. God is faid to Will thing, when he fo approves it, as to effect it. To Rill thing, when he fo diflikes it, as to prohibit it; Non vole, not to will it, when he fo diflikes, as not to prohibit, yea, and not to effect it, yet permits it to be for good ends. Of the Lord, it is truly laid, That be wills an heart of $A \mathrm{f} / \mathrm{h}$, and that be nulls a heart of fine; as for hardheartednefs, although he frequently permit it, yet we muff fay he is not altogether willing to have it, however willing to fifer it. Our temper mut Non be

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Ash. 6. be that of Austin, In a moonderfall and Mine or infinity unflecakable manner even that which is
Mil moi no ope st


 nififinerct, ne c utique moles fo-
 Aug. Enchir. J. 1060.

No i finetet bo. nus fiery male 52.3 omnipotent etiam de mako
puffer facers beni. Id. Ibid. never juffer evil, if be were not fo Omnipotent, as to bring good out of evil. mit it without, but with bis will. And
IV. By may of prefenting objects of which our corruptions make a bad ufa. Efaias his Evangelical Miniftry made the Iूล.:.60\% heart of that people fat, and made their ears heavy, and flout their eyes. The hotter the Sun is wont to Chine, the more the dunghil is wont to rent: Men grow hardeft under the mot Gofeel miniftry: So under mercies of all forts. He that obferveth the paffages of Pharaohs flory, foal finde that his corruptions took many occafions. from the carriage of things to harden him yet more and more. After he had been freed from two or three
fave-
feveral plagues by Mopes his prayer upon Exec. $3^{\circ}$ his hypocritical relenting, he might perhaps begin to think that the God of Ifrael was fuck an one as might be deceived with fair Shews, and fo fear him left. It pleated God not to trike Pharaoh himself with any plague by $\mathrm{T}_{\text {wis. }}$ Wind. the hand of Mopes; nor to Puffer his part. $2,2,94$. people to rife up againft him and free themfelves by main force. This might happily tend to his further hardening, and put him upon flying, "If he be fo great a God, why doth "he not flite me in mine own perfon, "or carry out his people without me: Befides, the fame plague was never twice inflicted: he law that, and might think when one plague was over, that would not come again, and there could not come a wore then that: the God of Ifrael had furely done his wort already. Come we to the lat fence of his Tragedy after Ifrael was departed, things were fo carried as to cram his corruption, and

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Aph.6. to make his heart fatter then befores. The Hebrews are all found in a place with the fea before them, and great mountains on each fide. Their being fo pent, encouragech Pharaoh and his hoft. The fea is ere long divided for Ifrael; the waves ftand as walls on either fide, the people paffe through as on dry land. Why flould not the fea, might he think, make way for me as well as for them? The prey is now in view, let go this one opportus ty, they are gone for ever. If the waves ftand up but a while longer (as they have done a good while already) the day is ours. They pals on, and perifh.
6. 7. V. By way of tradition to Satan. Who although he have not any power of enforcing, yet hath a notable flight

Non babet yotentiam cogenali, fed aft utiam fuadend: of perfwading, and by this means of hardening. No doubt, but Pharaob being deluded by the Magicians, who were fuffered to counterfeit the fame miracles which Mofes did, was there-

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by hardened through the operation of Exerc. 3 . Satan. We reade of an evil Spirit from : sam 16,15 . God troubling Saul, and after that of many hard-hearted prances by him plaid, foch as never before : and of John 13.20 the dispels having put into Judas his heart to betray Chrift, after which he was reftleft till he had done it; As they mull needs go, our Proverb faith, whom the dive drives. 'Ti ftrange how that mans Spirit declined into further, and yet further degrees of hardness; but left ftrange if we confider that the divel was centred into him. Judas was first a cunning diffembler; the difciples furpected themfelves as foo as him, and therefore fid, Matter, is it I? Afterward a feeret thief; for he bare the bagge and filched: then a bold traytour, What will ye give? and Hail Master. In the conclufion, a defperate felf-murderer, as the molt interpreters judge, in making away himfelf.
V. I. By way of delivering men up to their own lusts. Hear God of his own people.

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\mathrm{Nnn}_{3}
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Ash. 6. My people would not hearken to my voice? pail. $3,1,1,12$, and I frae would none of me. So I gave them up unto their own hearts luffs; and they walked in their own connfels: how much more is this true of God's enemies? Pharaoh by name. See how the fe three lofts of his, Idolatry, Ambition, and Coveroufnels concurred to the making of him fo hard-hearted towards God; fo hard to be prevailed with by Moles. As an Idolater, he was loath to receive a meffage from the

Via. Twits.
vindici, part.: pa g.94, 86. God of Ifrael, whom he knew not. Who is the Lord, faid he, that I gould obey bis voice to let I/rael go? I know not the Lord, neither will I let ISrael go. As an Ambitious Prince it went to his heart to have Mopes control him in his own dominions, and to admit the commands of any fuperiour Lord, Thus faith the Lord, Let my people go, was as fire to his bones, and enraged him, who would not hear of any lord over that people but himfelf. As a Covetous man, he was loth to have
fo fat a collop cut off his flank, to hear Exerc. 4 . of parting with a people by whole pains in making bricks he had fuch daily comings in.

V II. By way of inflistion and penalty. One fin is often made the punifhment of another, and hardness the punifh. ment of many fins oft reiterated. When Exod 9.34.
Pharaoh fan that the rain and the hail, and the thunders were ceajed, be finned yet more, and hardened bis heart, be and bisfervants. The harder they were the more they finned, and the more they finned, the harder they were. Affected hardness is frequently followed with inflicted hardness. Men by cuftomary lining make their hearts as an adamant ftone (fo Zech. 7. 12: the phrafe is in Zechary) of which it is raid,

Incidit gemmas, fed non inciditur ipfe; Hircino tantiom Sanguine molls crit.'

That is,
It chits all fines: It. Self is cut of none; It foftned is by blond of goats alone.

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Aph. 6. Unregenerate perfons of hard hearts ufually grieve their godly friends, who are cut at the heart to fee their obftinaMakk 5.5. cy, as (brift grieved for the Pharifees bard. nefs. At non inciditur ipfe. But fuch an one cannot heartily grieve for himfelf. His heart till it come to be fteeped in the bloud of Chrift, who is that Scapegoat in Leviticus, relenteth not, or not to purpofe. It were eafie to add muck more : but I fhall now fhut up all
Grave cft auditu, non facile recipit bos pia mens: noiz quia quod dicitur non bene dicitur, fed quia auod bone dicither non benc intelligitur. Hugo de S. Victor. lib.r. de facramepart: 4. cap. I2. concerning this propofition God bardeneth, with the faying of Hugo de fancto Wictore concerning that, God wititeth evil. This is irk/ome to the ear, and a pious minde doth not eafily receive it; but the reafon is not becaufe what is faid is not well faid, but becaufe what is well enough faid is not half well underftood.

Exer-

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## Exercitation 4.

Objections againtt, and Corollaries from the foregoing propofitions. The least things provided for. Luthers admonition to Melancthon. Maximilian address. Plinies unbelief. The Palmists fumble at the prosperity of the wicked. His recovery by considering it was not full, was not to be final. The Superintendency of Provedence over military and civil affairs in particalar. The Churches afflictions. Promises cautioned. Duty of rafting care upon God. He no author of fin. The atteflation of this State, and of this writer.
6.1. Wo things are fill remaining, viz. Objections againft, and Corollaries from the formentioned propofitions: to which in their order.

Objection againft the firft. Some think the extending of divine Providence to all created beings, how mean foever, unfutable to the perfection of God, teri exidiber $\begin{aligned} & \text { Recant. de ira }\end{aligned}$ whom, they fay, it doth not become Ex hoc Deus beaties eff quit nihil curat, ne rs babe ipfe negtium, neque alDeli cap. 4. …Cicdat 76 to Atop fo low. Epicurus is cited by Lactantius, as fpeaking to this purpofe, and after him Horace. daws Ascella. Non ego, ramp; Dos didici fi chirm gere a hus. Hor.
O OO An sw.

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Anfiv. They Speak like heathens, not knowing the Scripture, nor the power of God. The Pfalmift otherpal.rıi.v.s, wife, Who is like unto the Lord our God, $6,7,8$.
who dwelleth on high? Who bumbleth bimSelf to behold the things that are in leaven, and inearth. He raifeth up the poor out of the dur, and lifteth the needy out of the dunghill. He maketh the barren woman to keep hoilfe, to be a joy full mother of children.
Providential
Dibuec fall err,
O Of his care and providence it is bened fatiga'ur. Eam nee mania - nerant, mac. pa iva effugiunt. M lin. End. quai. p. 23 . leeved and afferted by divines, that it is neither deceived nor tired, \& that as the greateft things do not overburden it, fo leaf things do not efcape it. That of our Saviour to his Difciples is a Luke $2.6,6,7$ molt expels affertion. Are not five Barrows fold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all mumberet.

Wherefore, by way of Corollary from hence, let God himfelf alone be acknowledged the Preferver and Governour of all things. Lee no man think

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think by his ftrength of parts, or ex- Exerc. 4. tremity of pains to take the work out of his hands. "Melancthon was be- Maeredurne "yond meafure felicitous about peas us dim it "Church-affairs in that age where offer actor " in he lived: infomuch as' Luther, Wifi meme" once wrote to his neighbour-mini"flees that they fhould do well to "give him a ferious admonition not "to attempt the government of this " world any longer. That of Maximilan the Emperour in the time of Pope julius the fecond, was an honeft acknowledgement. Deus eterne wifi vi- Hiftion Pan:
 mus nos; Ego miler venator, evebriofus ill colum Reeveac freleratus Julius! O eternal Lord God um. page. 2590 if thou thy elf fhoulddt not be watchfull, how ill it would be with this world, which is now governed by me, a miferable hunter, and by this drunken and wicked Pope Julius!
8. 2. Againft the fecond propofision it hath been objected that there is no foch thing as the providence of

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\text { Coo } 2 \text { God }
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 A Cbain of Principles.Aph. 6. God fuperintending humane affairs', efpecially confidering the great profperity which is enjoyed by wicked men.
 lud, quicquid eft fismmum, ageie curam reyum buman. тиж. Natur. hift. 1.6. c. 7. Palm 7 3. v.2,3. it, as a thing to be entertained with laughter rather then belief. And the Pfalmifts words are thefe, As for me, my feet weere almoft gone, my fleps bad well nigh pipt. For 1 was envious at the foolifh, when V. $12,13_{0}^{\circ}$ I faw the prosperity of the wicked. Behold, thefe are the ungodly, who prosper in the world; they increafe in riches. Verily I have cleanfed my beart in vain, and wafhed my hands in innocency.

Anjw. That which then fatisfied him, fhould now fuffice to anfwer us.
Vo 17,28 . He bent into the fanctuary of God, then underflood be their end. Surely thou didft fet them in flippery places, thou caftedft them down into defiruction. Their profperity was not full, was not to be final. I. Was not full. The places wherein they food were flippery: their felicity varnifhed over, but rotten within. That in S. Folm and onely that is per-
feet

## A Chain of Principles.

feet profperity, when the inward and Exec. 4. outward man thrive together, $I$ wi lh ${ }_{3}$ John 2. above all things (faith he to Gaius) that thou mail prosper, and be in health, even as thy foul prospereth. With them it is quite otherwife. They have, it may be, fat bodies, but lean fouls; full purfes, but empty heads and hearts; bleft in their eftates, but cured in their pipits. Have ${ }^{\text {Lament } 3.65 \text {. }}$ houfes and lands worth many thous finds, but hearts little worth, according to that The tongue of the jut is as choice fiver: the heart of the wicked is littee worth. Call you this profperity? It is in truth nothing left. It is unhappinets rather, and there are thole who have not fuck to name it fo. H. Was not to be final. Thou castedft them down into deffruction. The world came in fat upon them one way; and the wrath of God came as fart another. This fair day of theirs is but a weather-breeder; as a calm before an earth-quake. To Deut. $32 \cdot 36$. me belongeth vengeance and recompence, faith the Lord, their foot shall /ide in due time:

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0003 \text { for }
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Aph. 6. for the day of their calamity is at hand, and the things that Shall come upon them make bafte. David expreffech it molt empha${ }_{\substack{\text { Prim } \\ 36}} 37.35$, tically, I have pen the wicked in great 36. power: and Spreading himself like a green bay-tree. (A tree that retaineth its viridity and freflnels even in winter when fruit-bearing trees have caff their leaves) yet he paffed away, and lo, be was not: yea I fought bim, but be could not be found. Let fuck an one befought in his counting boule, which was wont to be the temple, wherein he worthipped his God Mammon; he is not there. At Court where he was fo magnified, and almoft adored; he is not to be found in the lodgings there. He that would find him, mut leek him in hell. For there he is. This is the end of fuch worldly profperity as cometh from God, and yet defieth him.
6. 3. The Corollary from hence is, let the fuperintendency of divine pro* vidence over all humane affairs, in particular over Military and Civil be humbly

## ACbain of Principles.

humbly acknowledged. I. Over mi-Exerc. 4. litary. Thole French-men were undoubtedly to blame, who in their flattering applaufes of Richelieu, did afcribe Hows luffa the reduction of Rachel foley to him, ${ }^{\text {Ludo. P. . } 1660}$ infomuch, as one of their Chroniclers writeth, That in the taking of that town, neither the king, nor God Al , mighty had a flare in the action, but the Cardinal himfelf. How much fafer is it for us to follow the tract of Scripture: which to flew how effectual the influence of divine providence is upon actions of that nature, is wont to compare God unto whatfoever is neceflary to fecure a city befieged, for example, unto weapons, walls, fortfictions, watchmen and fouldiers. To weapons both offenfive and defenfive. Happy art thou, OIfruel, who is like unto Dew. 3; ; 20. thee, 0 people, /laved by the Lord, the Shield of thy belt, and who is the fiword of thy excellency. To walls, I faith the Lord, will be unto her Zech. 2. s. a mall of fire round about, and will be the glory in the middy of her. To fortificati-

Aph.6. ons, We bave a frong city, falvation will Ifz. 26.I.
19. $33.2 \pi$. God appoint for walls and bulwarks. If bee fides bulwarks a cicy be compaffed about with a river, chiefly if with the fea it felf we account it frongly fortified. Hear the fame Prophet, The glorious Lord will be unto us a place of broad palm 127.1. rivers and $\neq$ reams. To watchmen, Except the Lord keep the city, the watchman waketh but in vain. Laftly to fouldiers, Exod. 15.3 . The Lord is a man of war: yea the Lord is a whole army of men, both Van Iia. 52.12.

Reported by Mr Stephen Marfhall. and Reer, The Lord will go before you, and the God of Ifrael will be your reresward.
II. Over civil affairs. I have been told that during the late treaty of a match between the Prince of Wales that then was, and the Infanta of Spain, the Earl of Briftol," then Embaffadour "at Madrid, when things went ex"ceeding crofs to his defignes; fell "into a deep perplexity, could not "reft for divers nights, till a Gentle" man that lay in his chamber took "the boldnefs to fpeak to him and
faid,

## A Chain of Principles.

"Paid, My Lord,I have observed much Exerc. 4. "perplexity, and thereupon much " reftlefnefs in you. I humbly befeech "your Lordfhip to confider that the " world was well governed five thou"sand years and more before you were "born, and will be fo when you are "dead. I pray you therefore be not "troubled at any thing but refer the " iffue to God. Whereupon he is fail " to have fallen to reft. Our way to be quiet is to do the like upon all occafions; to drive up things to divine Providence, and there to reft. Time was when Daniels head and heart was fillled with the vifions of God; by which the great changes that were to happen in the government of the world had been newly made known to him: viz. the wheeling about of Monarchy from the Babylonians (who then were in the higheft of their power ) to the Perfio ans, thence to the Grecians, and thence to the Romances ; from an head of gold, to a breaft and arms of fiver, from
Pp them

Aph. 6. them to a belly and thighs ofbra/s, and from them to legs of iron, and to feet part of iron, part of clay; yea in the end to a little ftone cut out without hands, which brake the whole image in pieces. He notwithftanding quarrelleth not with Providence for intending fo notable, fo deftructive changes to the government then in being; goerh not about to demand any account thereof from God of fuch alterations, but betaketh himfelf quieely to the praife \& admiration of him, by whole wifdome and power they were all in their feafons to be accomplifhed. Then

Dar. 2. 19, 20,21.

Eclix fitmund.w, weviatwr mundus: brnedisam Demirie,
 sismio. auguft. Daniel bleffed the God of heaven. Daniel anfwered and faid, Bleffed be the name of God for ever and ever. For widdome and might are bis: And be changeth the times and feafons; be removeth kings, and fetteth up kings. We fhould do well, however things go, to make Auftins refolution ours; Let the world fink or fwim, be ruined or profper, I will ftill blefs the Lord who made the world. As for the

# A Chain of Principles． 

late wheelings of Providence here in Exerc． 4. this Illand，and alterations thereupon． I for my part fay with Anfelm once Archbifhop of Canterbury．If any be able to underftand them，let him give解 thanks to God：if any be not，let him however bow doven his head to vvor． fhip God，not lift up his horn by vvay of debate and ventilation．

8．4．An objection againft the third propofition，concerning Gods Special care and providence over the Church， and the members thereof，may be formed thus．The Church of all Soci＝ eties ，the Saints of all men，are the moft in Sufferings．Yea fome Churches，by name thole feven in $\mathcal{A}$ fia，which vve reade of in the Revelation，have been extinguifhed．From vvhence fome are apt to infer vvant of care，and provi－ dence rather．

An $\sqrt{w}$ ．Be it granted that the mili－ tant Church is for the moft part in a fuffering condition，and that Chrift Non opoitt membra delicia ri fub capize our head，being a man of forrows，typi－ Ppp 2 fied

Si quits poteft
intellige\％s，Dce gratias agat： fi non poteft， non ammillat landum，fed fubnittat caput． ad vererandum Ancimus Epi． tiola de fide ad vibanum Pipo cap。2。

## Aph.6. fred by the brazen altar upon vvhich

 the fire vas continually burning, a vvife of pleafures did not become him, nor members unfed to overmuch delicacie. That every veffel of mercy muff expect flouring in order to brightness; and hovvever trees in the vvildernefs grove vvithout culture, trees in the orchard must be pruned in order to fruitfulness, and corn-bearing fields broken up, vvhen barren heaths are left untouched; yea that in forme partitular inftances the candleftick hath been removed and the place unchurched, yet the inference is not fold, because firs, All afflictions are adman. tagious to the godly. They often help to make bad men good, alvvays to make good men better. David couldpaik.19.77. fay, It is good for me that I have been offlitted. Of the godly captives of Judah Jute 24.5. the Lord faith, He bad font them out of that place into the land of the Chaldeans for their good. Secondly, becaufe the promiles made concerning the Churches prefer:

## A Cbain of Principles.

prefervation (fuch as I infifted upon Exerc. 4. above in the fecond Exercitation of this Aphorifme) are for the moft part mifunderfood, and confequently mifinproved. Learn vve for the future to embrace them vvith thefe three cautions.
6.5. I.That they do in efpecial manner concern the ChurchCatholick, not this or that particular Nation or Congretion. If that in the beginning of Efai* as the twventy feventh vvere to be confidered as a National Church, vve all knovv it hath been ruined long fince notvvithftanding the promife there made, wvhich muft therefore be underfood of it as a type of the Church uni= verfal; that is fo vvatered and kept as to be inexpugnable. Look as by vertue of the Covenant made vvith Noab that the vvhole earth fhould never be again overflovvn vvith a general deluge, vve may be fure it never fhall : yet there have fince, and may ftill be divers inundations, whereby fome parts of the

> PPP3 earth

## A Cbain of Principles.

Aph. 6. earth have been, and may be laid wafte : 反o by virtue of Gods promifes, we may be confident that the gates of hell fhall never prevail againft the whole Church of Chrift; yet may divers particular Churches be ruined (as thofe in $A$ fia have been). No man knows how many more may have the fame line of Defolation drawn over them. Mean while the Catholick Church, ftill, not one ly continues, but thrives, becaufe like the fea, it wins in one place, what it lofeth in another; like the Sun, it riferh to the Antipodes, when it fets to our Hemifphere.
II. That a particular Church in cafe it degenerate, cannot challenge fuch intereft in them, as it might, if it had continued pure. There was to be a time when the vineyard in $E$ Ia. $5.4,5,6$. fains fhould affoard red wine; then it might look for watering every moment, and being kept from all hurt. But there was alfo a time when it degenerated,

## A Chain of Principles.

generated, and inftead of red wine, Exerc. 4. brought forth wilde grapes; when in. ftead of keeping it, the Lord threatned to take away the hedge, and pull down the wall thereof: inftead of preferving it from hure, to let it be eaten up, broken down, and laid wafte ; inftead of watering, to com mand the clouds that they rain not upon it. Wha knoweth but the Lord hath faid of us in this Nation, as concerning the old fewi ${ }^{\circ}$ Church ? Tbeir vine is of the vine of Sodome, and of the fields Detr. 3,232, of Gomorrab: their grapes are grapes of ${ }^{33,34}$. gall, their clufters are bitter. Their wine is the poyfon of dragons, and the cruel venome of afps. Sure I am, he hath already begun to cut our Vine till itbleed; and if repentance ftep not in to turn away wrath, may be provoked to fay of England as he once did of Paleffina. I had planted thee a noble vine, boly, a right feed: Hoov then art thou turned into a degenerate plant of a Arange vine, unto me? May the firit of Reformation pals through

Aph. 6. through us all! So fhall not iniquity be our ruin, as it otherwife may and will.

I I I. That they ufe not to be fulfilled all at once, but by certain periods, fo as to have their gradual accomplifhments. I fhall inftance in that of Efaias formerly mentioned. Pifcator and Scultetus upon the place interpret it of that prefervation which God vouchfafed the Jewifh Church under Ezra, Zerubbabel, and Nebemiab in a ftate of peace and purity, notwithftanding the oppofition made againft it. Others expect a further accomplifhment thereof, when the Jews flall be called in a glorious manner, and when the deliverer fhall come out of Sion, and turn abbay ungodlinefs from Jacob. So fuftus Heurnius in his Evangelical Embafsic to the Indians toward the beginning of the fourth Chapter. And the Authour of an Englifh Treatife concerning the calling of the Jews, publifhed by $D^{\text {. }}$ Gouge,

## A Chain of Principles.

Gouge, in the year 1621 . But the fol- Exec. 4. left accomplifhment of it, is referved for that period, after which, time flail be no more; when all the Ifrael of God flail be watered with that pure river of life, clear as Chriftal, proceeding out of the throne of God, and of the Lamb, fpoken of in the left of the Revelation. Of this period, I finde the place expounded by popifh Commentatours, by name Sanctus, Hecadien Cornelius a Lapide, and Tirinus, the lat Giadiume que: whereof underftands by the vineyard of red wine, Ecclefan Decorum Diatoms of ere of red wine, Ecclefiam beatorum, the coming futzChurch Triumphant: yea, and by forme alto of our own writers, Deco lampadius in particular, who faith, The things there Spoken of, have relied to the day of judgement.
6. 6. The Corollary from hence Could be that of S. Peter, a ferrous leffon of cafting all our care upon God, Per. 5.7. for be carets for us. This hath been by experience found the onely bet way of obtaining Chriftian tranquillity of

> Qq mine:

Aph.6. minde : witnefs that of Wenceflaus, King of Bobemial, who after the rooting and flight of his Army, being himfelf taken captive by the enemy, and asked how he did, anfwered, "Ne.

Bryerlinck. Apotheg. P. 2c. Ex Ennea Sylvio. Nunquam melinis óco 'c ver better; for heretofore when I had " all my men about me, I could "finde but little time to think of God. "Now being Atript of all them, I "think onely of him, and betake " my felf wholly to his Providence, " who I am fure will hear me when "I call upon him. That of Bifhop Mefox, Ats Hooper (in a confolatory letter to cer. and Mon. Vol.j. tain godly Chriftians) taken in Bown Church-yard at prayer, and laid in the Counter. " Let us (faith he) now "wee be called, commit all other "things to him that calleth us. He " will help the husband, he will com" fort the wife, he will guide the fer"vants, he will keep the houfe, he ",will prefervethe goods. Aboveall, that of our Father Abrabam, who

Cen. $23.7,8$. *) 1314 . when Ifaachad faid, Besold the fire and wood,
mood, but where is the Sacrifice for a Exec. 4 . burnt-offering? readily anfwered, My for, God will provide bimfelf a burnt-offiring: and when he beheld a Ram unexpectedly provided, to be offered up in lieu of fac, called the name of the place fehovab-jireb, That is, In the mount of the Lord it Shall be feen. See we imitate him who is the father of the faithfull, in catting all our care upon God, both for our elves, and our porterity.
I. For our felves. Behold a fure warrant for that from the pen of $\mathcal{D a v i d}^{\text {a }}$ Caff thy burden upon the Lord, and be Shall Pal. $5.22:$ fuftain thee: be foal never fuffer the righteous to be moved: Yea, from the mouth of Chrift himfelf; The very hairs of your Mast, 10.30 ; bead are all numbered; fear ye not. Thou (faith Auftin) that fall not life one rimes manihair, how comes it to pals that thou art afraid of lofing thy foul ?
capitulum mo q.
prides
Aug.
II. For our posterity. There be many that feem to reft upon Prove. dene for themfelves, who do yet ma-

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Ash. 6. cerate their hearts with carking and caring for their children, with thoughts what will become of them when they are gone. As Philip once faid, Two hundred peniworth of bread is
Joan 6.7,9: not Sufficient for them, that every one of them may take a little. And Andrew, There is a lad here mobich bath, five burly loaves and tivo foal fiches, but rabat are they among fo many? So do thee men fay in their hearts, What is my fall eftate divided among fo many children? I am not like to leave enough for every one to take a little. O fools, and flow of heart to believe! have ye forgotten what God fail to your father Gea,17, ,5,: Abraham? Read, and recall. I am the Almighty God: walk before me, and be thous perfect. And I will eftablifh my covenant between me and thee, and thy feed after thee in their generations, for aneverlaffing cavenant, to le a God unto thee, and unto thy led after thee. Why may not this God be crufted with thy children too? Sure I am he Gould. Tell me, Who prosided

## A Chain of Principles.

vided for them before they were born? Exerc. 4 . Who put care and tender affections into their mothers heart, milk into their nurfes breafts? Did not God? Is not he that made provifion for them all before they came into this world, and hath comfortably maintained them ever fince, fit to be crufted with them frill, though thou beet gathered to thy fathers, and feet Corruption ? Doubtleft he is.
6. 7. The better to help us in the performance of fo important a duty as this, take along with us the following directions.
I. Get and keep affurance of a peculiar interest in the love and favour of God in Chrift. We neither trust known enemies nor doubtfull friends with what we account pretious. They that know God to be their enemy, they that doubt whether he be their friend or no, cannot with confidence catt their whole care upon him. But he that can groundedly

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fay

Aph. 6. Fay with David, I am thine, may go pail.19.94. on as he doth, Lord, fave me. He that can fay with affurance of faith, The Lord is my prephard, may confidently add, 1 hall not pant. The fpoufe may
Cunt. $6,3$. go leaning upon her beloved with all her 8. 7.50. weight, when the hath frt been enabled to fay, My beloved is mine, and I am his. I am my beloveds, and his defire is towards me.
II. Continue in well-doing. Let them that fuffer according to the will of God (Faith S. Peter) commit the keeping of their fouls to him in well-doing, as unto a faithfull Creator. Look how much care a man hath to pleafe God, fo much confidence may he have to catt all his care upon him. Whileft the people of Ifrael went up to the place of Gods publick worfhip, all the males that were of age, thrice in a year, leaving none but women and children at home, fo giving the enemy fair oportunity for invafion: God undertakes they fall not fo much

## A Chain of Principles.

as define or think of fuck a thing. Exert. 4. Neither hall any man defire thy land, when thou frat go up to appear be- Exod.34.23, fore the Lord thy God, thrice in the year.
III. Treafure up the promifes, chiefly fuck as are made on purpofe to allure us of Gods caring for us : that in particular, Let your converlation be without covetoufne $\beta$, and be content with fuck things as ye have, for be bath laid, io si mi os fuck things as ye have, for be hall fid, izкatanimo: I will never leave thee nor for lake thee. Where there is in the Original an ac cumulation of many negatives to make the affertion as flong as may be, it is as much as if he had faid, I will never, in no wife, in no cafe forfake thee. We are wont to call the bills and bonds of able men, good fecurity. The promifes of God all-fufficient are certainly fo.
IV. Reflect upon former experiments, and let them be encouragements for time to come. The Pfalmift did fo when he fad, I bare comfidered piai.77, r, row I will remember the years of the right hand of tie woof high, I will remember the works of the Lord; jurely I will remember thy wonders of old. Some enquire why Davil when he asked for a ford, and Abimelech told him there was none at hand but that of Goliath, called for it, 1. Sxx.2r.9. and fail, There is none like to that: it is probable he might have found feme of better mettal, or as good: and rome perhaps fitter for his ftrength, but yet prefers this above all because of his experiment. God had formerly bleft him in the use of that.
6. 8. Againft the fourth and lift propofition of Providence her activity even in fin; it may be objected, and usually is, that this tenet cannot be maintained without making God the Authour of fin, which opinion is an abhorrence to the mindes of all found Divines.

I answer, fo it is, and ought to be; neither doth that affertion want the

## A Chain of Principles.

atteftation of this State. Witnefs a mo- Exerc. 4. dern, but pregnant occurrence, yet not generally known, and therefore inferted here in perpetuam rei memoriam. In the year of our Lord, 1645 . there was publifhed in London an Englifh book, wherein God was exprefly made the Author of his peoples fins, though not without fome limitations. The Affembly of Divines then fitting at Wefminfter, took offence at this, (though fome of them, being acquainted with the man, whofe name it bore, were ready to fay of him, as Bucbol- Haidit cor concerus did of Swenckfeldius, He bad a good amen yed noon beart, yet without a well regulated head) made complaint of it to both houfes of Parliament. They both cenfured the faid book to be burnt by the hand of the common hangman; and the Affembly of Divines agreed upon a fhort Declaration, Nemine contradicente, by way of deteftation of that abominable and blafphemous opinion, which was allo publifhed under that

> Rrr Title,

Aph.6. Title, fuly 17.1645 . and in which we meet with thefe among other exprefsions; "That the molt vile and bla"Iphemous Affertion, whereby God "is avowed to be the Authour of fin, " hath hitherto by the general confent "c of Chriftian Teachers and Writers, "both ancient and modern, and thofe "c as well Papifts as Proteftants, been "not difclaimed onely, but even de"refted and abhorred..--- Our Com"mon adverfaries, the Papifts, have "hitherto onely calumnioufly charged "the Doctrine of the Reformed "Churches with fo odious a crime (in "the mean time confefsing that we do "in words deny it, as well as they "themfelves) now fhould this book " be tolerated, might infult over us, "and publifh to the world, that in the "Church of England it was openly, "and impudently maintained, That. "God is the Authour of fin, then "which there is not any one point, ${ }^{\text {as }}$ whereby they labour in their Ser. "shes.--- We are not, for the Reve"rance or eftimation of any mans "" perron, to entertain any fuch obi" ions as do in the very words of "them afperfe the honour and holt= "nets of God, and are by all the "Churches of Chrift rejected.

This premifed, I now affert pofitivety and confiderately (yet without oblining my felf to make good every phrase that hath fallen unadvifedly from the pen of every writer) that what Proteftant Churches fay in their publick Confésions, and allowed Proteftant writers in their books, concerning Gods having a natural influence into the finfull sets of creatures, but without a moral influence into the fin. fulnefs of their acts; his inflicting hardnefs of heart as a puniflment to former fins; his directing and ordering great fins to great good, as fofeph's

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$$ on, yea, the crucifixion of Chrift, to the falvation of the Elect, do neither really, nor in due conftruction amount to the making of God the Author of fin. To what hath been elfewhere further faid of this copious argument, I refer the capable reader to my Tactica Sacra, Lib. 1. Cap. 11 5. 5. Oo ibidem cap. 6. §. 4 .

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